

1508/427 (*)

Itinerarium Novi Testamenti:

OR, THE SACRED
HISTORY and DOCTRINE
OF THE
NEW TESTAMENT,
IN
QUESTION and ANSWER:

WITH

The LIVES and TRAVELS of the Virgin
Mary and *Joseph*, of our Saviour JESUS CHRIST,
his *Apostles*, &c.

Designed for the USE of SCHOOLS, but necessary
in all FAMILIES.

Carefully compiled from the COMMENTARIES and other
Writings of *Tremellius*, *Junius*, *Erasmus*, *Beza*, *Piscator*,
Grotius, *Lightfoot*, *Pool*, *Calmet*, *Le Clerc*, *Lock*, *Smith*,
Burkit, *Sir Isaac Newton*, *Stackhouse*, and a Variety of
other Authors ancient and modern.

By C. BROWN, Gent.

The Knowledge of holy Things is Understanding, Prov viii. xv
But, except we abide in Christ we can do no good Thing, John xv. 16.

NEWCASTLE UPON TYNE:

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MDCCXLVIII.

T H E

P R E F A C E.

TO say something by way of a Preface is a Complement due to every candid Reader; and indeed it was necessary for me here, to shew why the Scriptures are reduced into Question and Answer, &c. the Design of which is not to undervalue the Sacred Writings, God forbid! No, it is only intended to give tender Minds a more perfect Knowledge of them than they are otherwise capable of by engaging at random; for thereby some have never had clear and distinct Thoughts of it all their Life.

It is hoped this Method will rather excite them to the reading the whole of that sacred Book, as their Understandings are more enlarged and better qualified; and no doubt it will have the desired Effect, for the Advantage must be greater where the Matter is clear: Besides the Questions being short, they may both be better understood at present, and treasured up in Memory as so many standing and sacred Rules of Life ever afterwards. By this Means the Ignorant may learn the noblest and most useful Part of Scripture, without that tedious Obscurity which at first renders the Reading of the Bible at large so irksom and discouraging; and for this Reason the unhappy People of the Romish Church are not allowed it at all.

As it is the professed Design of all our Schools to teach Children the Elements of their Religion; (a Religion that is calculated to make us happy Men, as well as useful Members of Society) so it is hoped it will not be below the Notice and serious Perusal of all who have the Instruction of a Family committed to their Care, to put this Method in Practice, since it must be granted a Duty incumbent upon all Parents, Masters and Mistresses, to instill into the Minds of their whole Families the excellent Precepts of divine Revelation; as indeed it is the Interest and Safety of all Protestant States and Kingdoms, to have their Youth properly principled therein. Thus considerately and prudently our Ancestors have acted, as must appear to every unprejudiced Person from an impartial Survey of those Blessings which have flow'd in upon these Nations in a free Exercise of a holy and undefiled Religion; more particularly under the auspicious Reigns of their late and present Majesties King GEORGE I. and II. of immortal Memory.

And

The P R E F A C E.

And as it may be thought of too great a Bulk and Price for the common Use of Schools, so, for a more easy Purchase and Convenience of the Learner, I have order'd it to be bound in 2 Volumes, having added an Abbreviation of the Jewish and Roman History; of particular Benefit to the Latin as well as the English Scholar, of good Morality, leading to the Paths of Virtue and good Friendship. It need not be question'd why Laymen write in Divinity; for, as Mr Nelson observeth, our blessed Redeemer hath restored all Men to the Knowledge of God; he hath opened the Eyes of all that will see, to make them know the true God; for the Word, who is the Light of the Soul, was made Flesh and dwelt among us. John i. 14.

The Dispositions of Mankind, I am very sensible, are generally too gross to give Testimony, how this Knowledge should arise; but the great End and Design of Jesus Christ's coming down from Heaven, and all the Circumstances of his Incarnation, his Birth, Life, Preaching, Death, Resurrection and Ascension, was to procure Salvation to Men by this Knowledge; and as the true Religion of the Gospel, called Protestantism, is founded upon Scripture, built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner stone, who vouchsafed in the Flesh to make himself first known to the poor Shepherds lying in a Manger, and calling Fishermen, &c. to be his Disciples; so in the whole Course of his Life he was no Respecter of Persons or Functions, but every one that sincerely believed on the Lord Jesus, to him he gave Power and Authority.

Let us all then exert our Courage and Bravery, and fight the Battles of the living God, as our brave Country-men, willingly hazarding their Lives for supporting his Majesty on the Throne, and his People in their Liberties. Let us be cautious of maintaining any Doctrine that may be interpreted to violate the Rights of either. Whilst some are asserting the Cause of Liberty with their Blood, (in which I have also had a great Share) it would be a strange sort of Employment for others to be acting in direct Opposition. Such is my Regard for the governing Societies (to whom I have dedicated this Book) that I have taken great Care not to frame and propagate Notions which may expose either in future Ages. A Sense of our Duty to God is the best Method for keeping us obedient to his Vicegerents, and for setting us upon hearty Endeavours to promote the Good of the whole Community.



A N
A B S T R A C T
O F T H E
N E W T E S T A M E N T.

The Gospel according to St MATTHEW.

Question.

WHY do you call this the New Testament?

Answer. Not only with respect to the Old, which preceeded it, both in Order of Nature and Time; but also in regard that it declares God's gracious fulfilling the Conditions of the New Covenant (the Covenant of Grace, as the other was of Works) so far as concerned him.

Q. It seems then there were two Covenants made with Man?

A. There were so: the first the Covenant of Works; (before the Fall, the Condition whereof was perfect Obedience) the second a Covenant of Grace after the Fall, the Conditions whereof are Faith and sincere Obedience; the Mediator of which Covenant is Jesus Christ, the Object of the New Testament.

Q. What doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A Message of glad Tidings, (from the Word *Evangelion*,

good News, or joyful Tidings; and therefore the Authors are called Evangelists.)

Q. What doth it principally contain?

A. The History of Christ.

Q. Upon how many Points stands the History of Christ?

A. Upon five.

Q. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection, and Ascension.

Q. What doth his Birth teach us?

A. That he is the Day Star of Mercy, risen to conduct us out of the Darkness of Death, and to guide our Feet in the Way of Peace, *Luke i. 78.*

Q. What doth his Life teach us?

A. All Virtues requisite to a true Christian, he being the Way, the Truth, and the Life, *John xiv. 6.*

Q. What doth his Death teach us?

A. That our Debt is paid, and the Rigour of the Law is satisfied, due to us for our Sin, wherein consisteth our Redem-

A tion,

tion, *Matth. xx. 28. Gal. iv. 5. Heb. vi. 10.*

Q. What doth his Resurrection teach us?

A. The Conquest over Death, Sin, and Hell, wherein standeth our Justification, Rom. iv. 25.

Q. What doth his Ascension teach us?

A. That our Passage into Paradise is by him made open, which before (thro' Sin) was shut up against us; to the Intent that where he is, we may also be, John xiv. 23. and xii. 26.

Q. What doth Christ require of us for all these Benefits?

A. Faith and Obedience.

Q. What is Faith?

A. An assured Belief of all his Words and Deeds.

Q. What is Obedience?

A. A constant Endeavour to perform all that he hath commanded, Mat. xxviii. 20.

Q. How do the Old and New Testament agree?

A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q. How do they differ?

A. Four Manner of Ways: first, in their Publication; secondly, their Effect and Fruit; thirdly, their Ceremonies; and fourthly, their Teachers.

Q. How do they differ in their Publication?

A. The Law was published with Horror, the Gospel with Joy.

Q. How do they differ in their Fruit?

A. The Fruit of the Law is Death, Deut. xxvii. 26. the Fruit

of the Gospel, Life, John xvii. 5.

Q. How in their Ceremonies?

A. In the Law their Altar was made of Stones; in the Gospel our Altar is Christ Jesus, Heb. xv. 10. In the Law they did sacrifice Calves; in the Gospel our Sacrifice must be Prayer and Thanksgiving, Heb. xiii. 15. In the Law they did circumcise the Fore-skin; in the Gospel we must circumcise and cut off the lewd Affections of our Hearts, Rom. ii. 29. In the Law their Passover was a Lamb of the Flock, Exod. xii. 14. In the Gospel our Passover is the Lamb Christ Jesus, 1 Cor. v. 7. In the Law the Passover was but the Shadow of the Thing; in the Gospel the Passover is the Gospel itself.

Q. How do they differ in their Teachers?

A. The Publisher of the Law was Man, Moses; the Publisher of the Gospel, God and Man, Christ. The Teachers of the Law foretold the Coming of Christ in the Flesh, Isa. vii. 14. The Teachers of the Gospel foretel his Coming in Glory, Mat. xxiv. 30, 31. and xxv. 31. The Teachers of the Law led forth the Children of God to Canaan, Josh. xii. 6. The Teachers of the Gospel do direct them to Heaven, Mat. v. 3, to 10. They delivered them from the Hands of human Tyrants, Exod. xii. 31. Judg. xvi. 36. Christ in the Gospel sets us free from the Hands of the spiritual Tyrant the Devil, Mat. xv. 54.

Q. How



Q. How many are the Writers of the Gospel?

A. Four, viz. Matthew, Mark, Luke, and John.

Q. Is the Subject of these holy Writers all one?

A. Yes.

Q. What Methods shall we use to draw particular Points of Doctrine from each of them, and not repeat any thing?

A. Divide the whole History of Christ into four Parts, and every Part into four Branches.

Q. Very well: What are the four Branches I shall dispute with you upon in the Gospel after Matthew?

A. These; Christ's Birth, his Persecution, Baptism, and the Election of his Apostles.

Q. How are the four Evangelists prophetically represented in the Old Testament?

A. Expositors do generally believe, that they are shadowed out by the four living Creatures in Ezekiel, chap. i. 10. which had four Faces; 1st, of a Man, 2d, of a Lion, 3d, of an Ox, and the 4th, of an Eagle.

Q. What was Matthew by Profession?

A. A Publican.

Q. What were the Publicans?

A. Those kind of Jews, which in the Name of the Romans did gather up the Taxes and Tallages imposed upon the People.

Q. How came he to be an Apostle?

A. Christ called him as he was sitting at the Receipt of Custom; who presently, notwithstanding the Scandals and bad

Reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all, and followed him.

Q. What doth Matthew first set down?

A. The Coming of Christ into the World.

Q. How is that?

A. Two manner of Ways.

Q. Which be they?

A. Once in the Flesh, many Times in the Spirit.

Q. How comes he in the Spirit?

A. Two manner of Ways: by Grace to inspire us; as when the Spirit of God fell upon the 70 Elders, Num. xi. 25, 26, and upon the Apostles, Acts ii. 3, 4. or by Faith, to assure, as St Paul saith, The same Spirit beareth Witness with our Spirits, that we are the Children of God, Rom. viii. 15, 16.

Q. By what Example do we learn the Coming of Christ in the Spirit?

A. By the Example of God's Appearance to Elisha.

Q. How was that?

A. First came a mighty Wind, and tore the Rocks, but God was not there; then arose an Earthquake, but God was not there; then came a Fire, but God was not there; at last came a soft and still Wind, and God was there, 1 Kings x. 11, 12.

Q. Doth Christ's Spirit, after the same Manner, descend into us?

A. Yes.

Q. How?

A. First, there comes the Breath of his threatening Voice,

to break our stony Hearts; then an Earthquake, that is, trembling at his Judgments; thirdly, a Fire to try if we repent aright; last of all, a soft Voice of happy Tidings, which is the Lamb Jesus Christ.

Q. How was his Coming in the Flesh?

A. He was conceived by the Holy Ghost, and born of the Virgin Mary, *Mat. i. 18.*

Q. Is this all the Times he shall come in the Flesh?

A. No; he shall come at the last Day.

Q. In what Manner?

A. With Power and great Glory, *Mat. xxi. 30.*

Q. What to do?

A. To judge the World with Righteousness, and the People with Equity; that is, to give to every one according to their Deeds, *Mat. xvi. 27.*

Q. Why did Christ take upon him our Flesh?

A. To satisfy for our Sins.

Q. How?

A. In suffering under the Justice of God what we had deserved.

Q. What was the first Evil Christ suffered?

A. Persecution.

Q. When?

A. As soon as he was born.

Q. By whom?

A. By Herod, the King of the Jews.

Q. What learn we by this?

A. That a Christian Life, in this World, from the Day of our Birth to the Hour of our Death, is nothing but Crosses and Afflictions.

Q. Why was Jerusalem troubled when News was brought of the Birth of a new King, which was Christ, knowing they were weary of the Government of Herod?

A. First, to flatter him, because they would seem to be affected as he was; for he was greatly troubled, *Mat. ii. 3.* and secondly, because 'twas fear'd there would arise a new Occasion of Bloodshed, by the Contention of these two Kings.

Q. What was the End of Herod's Malice towards Christ?

A. As it is of all Persecutors of God's People, his own Ruin; for Christ was delivered from his Rage, *Mat. ii. 13.*

Q. Did his Rage end so?

A. No: When he saw himself mocked of the wise Men that promised to bring him Word where Christ was, he most cruelly slaughter'd all the young Children of *Bethlehem*, and the Coasts thereabouts, thinking so to be sure of his Destruction, *Mat. ii. 16.*

Q. What do we learn of that Massacre of so many Innocents, Christ only excepted.

A. That Tyranny may destroy the Body of Religion, but not the Soul.

Q. Was that no Fault in the wise Men to break Promise with Herod.

A. No; it is lawful to break a Promise in any thing, wherein the Honour and Service of God may be hindered.

Q. How was Christ preserved?

A. B.

A. By Flight into Egypt.

Q. Why did Christ, being God, give place to the Malice of Herod?

A. To shew, that it is lawful for us to fly from Persecution, and save our Lives; so it may be done without Scandal to the Gospel, Mat. x. 14.

Q. Why did he fly into Egypt, rather than into any other Country?

A. That the Scriptures might be fulfilled, according to the Prophet Hosea, Out of Egypt have I called my Son.

Q. Wherein consisteth the Jews Ingratitude?

A. In stoning the Prophets and Men of God, which were sent unto them for their Souls Health, Mat. xxiii. 37.

Q. How doth Christ prophesy their Ingratitude should be punished?

A. By threatening unto them a spiritual and corporal Plague.

Q. What is their spiritual Plague?

A. Famine of the Word, and Scarcity of Teachers.

Q. What was their corporal Plague?

A. Ruin of their City, Desolation of their Temple, and a general Diffipation or scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from Abel to Zachariah the Son of Barachiah, whom they slew between the Temple and the Altar.

Q. How many were the Benefits of God bestowed upon the Jews?

A. Innumerable; but these especially: He saved Noah from the Flood; Abraham from the Chaldeans: He brought them afterwards out of Egypt through the Red Sea: He fed them in the Wilderness with Meat from Heaven, and Water from the Rock: Forty Years Space their Garments never waxed old: He led them dry-shod over Jordan: He gave them Possession of 31 Kingdoms: He instructed them in his Service: He built them a Temple: He supplied them daily with Prophets to be their Guides: And finally, sent his only begotten Son amongst them, to be a Physician both of their Bodies and Souls, whom they most cruelly crucified on a Cross.

Q. What did first make known the Birth of Christ?

A. A Star, Mat. ii. 2.

Q. How did that Star differ from other Stars?

A. In three respects: First, in its Place, being lower fix'd than other Stars; secondly, in its Motion, moving directly forward, and not circularly; and thirdly, it shone as well by Day as by Night.

Q. To whom did this Star appear?

A. To the wise Men of the East, to conduct them where Christ was born.

Q. What is signified by that Star?

A. The Spirit of God, which must illuminate our Hearts, or we shall never find the Way to come to Christ.

Q. Whom

Q. When the wise Men found Christ, what did they?

A. As all Men must do when they have once got the Knowledge of him.

Q. What is that?

A. Acknowledge our Love and Service to him, by our external Oblations.

Q. What were their Oblations?

A. Gold, Frankincense, and Myrrhe: Gold, as he was King; Frankincense, as he was a Priest; and Myrrhe, as he was a Prophet, *Mat. ii. 11.*

Q. But instead of these three Things, what do we Christians learn to offer unto him?

A. For Gold, Purity of Life; for Frankincense, Prayer and Thanksgiving; and for Myrrhe, Prayer in Adversity.

Q. In the eleventh Chapter of this Gospel Christ saith, I thank thee, O Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hast shewed it unto Babes; yet here he saith, The wise Men came to worship him. What Difference is there between the wise Men he speaketh of there, and those mentioned here?

A. By the wise Men there he understandeth such as arrogantly depend upon their own Knowledge, and measure all Things by human Reason: By wise Men in this Place he understands such wise Men, as in Things that belong to the Honour of God and our Justification, reject the Power and Wisdom of Man, and cleave only to the Grace of God thro'

Christ, and the Sincerity of his Word; in which Sense they are called Babes, *Mat. xi. 25.*

Q. In professing of Christ, what Comfort have we?

A. A threefold Comfort: First, we know he is our Lord, and can and will defend us from all our Enemies, *Matth. xxviii. 18, 20.* Secondly, he is our Teacher, and will instruct us in all Things necessary to Salvation: And thirdly, our spiritual Physician, that calls us unto him, to comfort and heal our afflicted Consciences, *Matth. xi. 18.*

Q. Where is the End of the Old Testament, and Beginning of the New?

A. In the Baptism of Christ; for by that God doth as it were point unto us, and shew that he is the true Messiah and Saviour.

Q. By what Sign?

A. By the visible appearing of the Holy Ghost, and the Voice that was heard, This is my dearly beloved Son, in whom I am well pleased, *Mat. ii. 17.*

Q. How many Things are required in Baptism?

A. Three; the visible Element, (which is Water) the Word, and the Promise of Grace.

Q. What is the Difference between the Baptism of John and the Baptism of Christ?

A. John did baptize with Water to Repentance; but Christ did baptize with Fire, that is, by his Holy Spirit working in our Hearts to the Remission of Sins.

Q. Why is John said to prepare the Way of the Lord?

Q. Because his Doctrine was Re-

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Repentance; and no Man can come unto Christ, except he first confess the damnable State he is in through Sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ to be delivered from thence.

Q. Was our Saviour first circumcised, then baptized?

A. He was.

Q. For what Reasons?

A. Circumcised he was for the fulfilling of the Law; baptized for the establishing of the Gospel.

Q. What are the Privileges you receive by being baptized?

A. I am thereby made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. How do you know you are made so?

A. Because we are born Children of Wrath, *Eph.* ii. 3. but by Baptism are made Children of Grace, *i. e.* Members of Christ, being united to the Church of which he is the Head, *Eph.* i. 22, 23. and v. 23. *John* iii. 5, 6. *Rom.* viii. 15. *Gal.* iii. 26, 27. and thereby have the Privilege of crying Abba Father, *John* i. 12, 13. and if Children, then Heirs, Heirs of God, and Joint-heirs with Christ, *1 John* ii. 5. This is my Voucher, *Mat* xix. 14. and this is the Promise he hath promised us, even eternal Life.

Q. But how may you forfeit these Benefits, by which Means you lose that State of Salvation, and become as you were, i. e. in a fallen State.

A. If I do not keep the Promises made for me when I was baptized, which was to continue no longer than till I came of Age to take them upon myself.

Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?

A. From *Gen.* xvii. 14. the uncircumcised Child, whose Flesh of his Foreskin is not circumcised, that Soul shall be cut off from the People, he hath broken my Covenant. (See *Deut.* xxix. 10, 11, 12.)

Q. But why need we mind this, being under the Gospel?

A. Because the Covenant of Baptism is with us, *Acts* ii. 39. The Promise is unto you and to your Children, *1 Cor.* xvii. 14. Now are your Children holy, or Christians.

Q. And how do you think to confirm this Constancy of Resolution?

A. By continual Prayer to God for his Grace, which, with Faith, although I fall away ten Times in a Day, yet, through Christ, I shall be able to perform, *Rom.* viii. 13. Being confident of this very Thing, that he which hath begun a good Work in me, will finish it until the Day of Jesus Christ.

Q. What is the outward visible Sign or Form in Baptism?

A. Water, according to the Commandment of Christ Jesus, *Mat.* xxviii. 19.

Q. What is the inward and spiritual Grace to those of riper Years?

A.

A. A Death unto Sin, and a new Birth unto Righteousness, having a Change wrought in the Soul by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of Living, *Rom. vi. 4. 11. 2 Cor. v. 17.* Repenting our Faults, *Acts ii. 38.* and gladly receiving his Word, *ver. 41. and chap. viii. 37.* (See 1 *Jahn iii. 8.* and v. 18. 2 *Tim. ii. 19.*)

Q. Who did Christ first call to his Service?

A. Poor Fishermen.

Q. What do we learn by their calling?

A. Two Things.

Q. Which be they?

A. First, an Example of Charity in Christ, that, of his meer Mercy and Grace, chose such poor and simple Men to be the chief Pastors and Pillars of his Church. Secondly, an Example of Faith and Obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, *Mat. iv. 17.*

Q. How did they follow him?

A. Not as many Christians now, in outward Shew and seeming Holiness; but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves worthy Scholars of so worthy a Master: Besides, they were but once called upon, and they came; but we are many Times called upon, and yet we come not.

Q. How led Christ his Disciples?

A. He led them bodily and spiritually.

Q. How did he lead them bodily?

A. By enuring his Body to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation.

Q. How did he lead them spiritually?

A. By manifesting unto them great Signs and Arguments of Humility, Patience, Love, Fortitude, and all other Virtues of the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

Q. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich Men of the World?

A. Because the mighty stand upon their Reputation, the learned are obstinate in their Opinion, and the rich enthrall'd with Covetousness.

Q. Was there none then of this sort came when Christ called them?

A. Yes, but they were very few; as of rich Men, *Zaccheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph of Arimathea*; and of learned, *Nicodemus*, *Gamaliel*, and *Saul*.

Q. Did these Men leave all, and follow Christ?

A. They did.

Q. How then had *Matthew* a House to banquet Christ in afterwards?

A. To forsake all, is understood not clean to depart from all

all which they had; but to make no Reckoning of their Goods, other than that they might serve to the Glory of God, and the Relief of his poor distressed Members.

Q. Why doth Christ call his Apostles and Ministers the Salt of the Earth?

A. Because, as the Property of Salt is to bite, purge, and preserve; so their Doctrine ought to testify, reprove, and instruct.

Q. Why were they called the Light of the World?

A. Because in Doctrine and Conversation they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Q. What is the End thereof?

A. The Glory of God.

Q. Is it not then enough for

them to preach the Gospel openly, and with boldness of Heart?

A. No, they must likewise bring forth the Fruit of good Life by their Deeds of Charity, *Mat. v. 16.*

Q. In how many Things consisteth the Testimony of a good Life?

A. In three Things.

Q. Which be they?

A. In Holiness, which belongeth to God; In Righteousness, which belongeth to our Neighbour; and in Sobriety, that belongeth to ourselves.

Q. For how many Causes are we bound to serve God?

A. For three Causes: *Fure creationis*, because he created us: *Fure redemptionis*, because he redeemed us: *Fure amoris*, because he loved us.

Obj. As all the Nations in the World were derived from one Man, so all the Righteous, and such as are to be saved, are derived from one Man, Jesus Christ: For as by the first *Adam* Sin came into the World, and by Sin Death and Damnation; so by the second *Adam* that Sin is pardoned, and Man made Partaker of eternal Happiness.

As in the Old Testament we have the wearisome Travels, lamentable Examples, vast and unconceiv'd Destructions of Men and Cities, with the Terror of the Law; so by the New, those that have any Knowledge of the Spirit, may draw such comfortable Resolutions from the Gospel, that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to *St James*, chap. i. *They may possess themselves in Peace.*

In this History, written by *Matthew*, *Mark*, *Luke*, and *John*, the Spirit of God so govern'd their Hearts, that altho' they were four in Number, yet they so consent as tho' the whole had been composed by but one of them: and tho' they differ in Stile, and sometimes one writes more largely than which the other abridges, nevertheless, in Matter and Argument, they tend to one End; which is, to publish to the World the Favour of God towards Mankind, thro' Christ Jesus, whom the Father hath given as a Pledge of his Mercy and Love: And for this Cause these Books are called *Gospel*; which signifieth good Tidings: forasmuch as there is no Joy nor Consolation, no Peace nor Quietness, no Felicity nor Salvation, but in him, who is the very Substance of this Gospel, and in whom all the Promises are Yea and

B

Amen.

Amen. And therefore under this Word is also contained the whole New Testament; tho' most commonly used only for the History which the four Evangelists wrote, containing Christ's Coming in the Flesh, his Death and Resurrection, &c. *Matthew, Mark, and Luke*, are more copious in describing his Life and Death, but *John* labours more to set forth his Doctrine; wherein both Christ's Office, and also the Virtue of his Death and Resurrection, more fully appear; for without this, to know that Christ was born, dead, and risen again, as the Prophets foretold, would profit us nothing.

The Angel *Gabriel* was sent from God first to *Zacharias*, when he offered Incense in the Temple, to tell him that he would have a Son, who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary*, then 14 Years of Age, at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was, whom God gave her for a Guardian or Protector of her Innocence, being married, saith *St Austin*, but used no conjugal Embraces. The Angel found her alone, as *St Ambrose* observes, and the Praises which he gave her in his Salutation, at first troubled her; which the Angel perceived, and, to avert it, said, *Fear not, Mary, for thou hast found Favour with God, &c.* she, without wavering in the Faith, only ask'd, how what he said could come to pass, seeing she knew not a Man: Upon which the Angel assured her, that Man should have no Part in this Work; but that the Holy Ghost should come upon her, and would himself form in her the Child of which she was to be Mother; informing her at the same Time what had happened to her Cousin *Elizabeth*. The blessed Virgin humbly replied, *Behold the Handmaid of the Lord, let it be to me according to thy Word.* And she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour, &c.*

The Angel immediately left her, after which the Son of God was incarnated in her holy Womb. Without staying to consider the high Condition whereunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the Hill Country, in a City of *Judah*; and, entering into the House of *Zacharias*, saluted *Elizabeth*: And it came to pass that when she heard the Salutation of *Mary*, the Babe leap'd in her Womb, and *Elizabeth* was filled with the Holy Ghost, and spoke with a loud Voice, and said, *Blessed art thou among Women, and blessed is the Fruit of thy Womb, &c.*

Not at all lifted up with what her Cousin said, she returned home; and the Signs of her being with Child appearing, *Joseph*, notwithstanding the many Proofs he had of the Virgin's Purity, attributed it to the Work of Sin; but being a just Man, resolved only to leave her, or to put her away privately, and not to make her a publick Example; but when he was ready to do this, God advertised him in the Night, by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, for that which was conceived in her was of the Holy Ghost; and she should bring forth a Son, enjoining them to call his Name *Jesus*, for he should save his People from their Sins.

When the Delivery of the blessed Virgin drew nigh, the Edict of the Emperor *Augustus Caesar*, in a Manner disturbed the whole World, and made the holy Virgin come to *Bethlehem* (where the Prophet had foretold the

Messias should be born) with *Joseph* her espoused Husband, who was of that Town, to be taxed. But when they arrived at *Bethlehem*, every one refused to lodge them, because their Houses were all full.

And thus did our Saviour hasten, as it were, to shew us at his very Birth an Example of Humility, his suffering with Patience the Repulses of Men, not disdaining to be born in a Stable.

The blessed Virgin having brought forth her First born Son, and blessed the World by his Birth, she wrapt him in Swadling-cloaths, and laid him in a Manger. The same Night there were Shepherds in the Fields watching their Flocks, and the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, so that they were sore afraid.

And the Angel said, *Fear not, I am come to bring you good Tidings of great Joy; unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord: And this shall be a Sign unto you, ye shall find the Babe wrapp'd in Swadling-cloaths, and lying in a Manger.* And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, *Glory to God in the highest, and on Earth Peace, Good-will towards Men.*

The Shepherds, on recovering themselves from their Astonishment, at the Words of the Angel, and Sight of the heavenly Host, determined to pass over into *Bethlehem*, to see the Wonder God had wrought, making great Haste in their Journey; where they found the blessed Virgin with *Joseph*, and the Child lying in a Manger, as the Angel had related. Filled with Admiration, they returned, praising God, to the Surprize of all that met them.

Eight Days after our Saviour's Birth, *Joseph* and *Mary*, according to the Custom of the *Jews*, circumcised the Child, and called him *Jesus* (i. e. the Saviour of the World) as commanded: And tho' that Name be not set down in the Old Testament, yet it is found in a Book extant before Christ was born, namely *Esdras* ii. 7. *Jesus* Christ being born in *Judea*, where the true God was worshipped, God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the *Jews* only, but for the *Gentiles* also, to draw them from Idolatry and the Worship of Devils, to the God and Saviour of the World, whose Light should shine, like the Star in their Hearts.

The Magi, or wise Men, (whom *St Basil* supposeth were great Astrologers and learned Men: *St Cyprian* calls them Magicians, which Arts were much practised in those Countries; and says, they were little Kings, or Lords, in particular Places, such as *Josbua* slew thirty of in one Battle) perceiving that the Power of their Gods and Oracles daily decayed, and knowing this Star in the East to denote the Birth of the Sovereign of the *Jews*, came to *Jerusalem*, and enquired where he was; for they had seen his Star, and were come to worship him.

Herod, an Usurper, hearing of a new King, was much troubled; and assembling his chief Priests and Scribes, asked in what Place Christ should be born? They told him, in *Bethlehem*, in *Judea*, as the Prophet *Micah* had written. Hereupon he called secretly the wise Men, and enquired what Time the Star appeared? They answered him fully without Fear: But he resolving,

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if possible, to murder him, ordered them to search diligently for the young Child, and when they had found him to bring him word, that he might come to worship him also. They being directed by the Star to the House, found the young Child, and fell down and worshipped him, offering him Presents of Gold, Frankincense, and Myrrhe; and, being warned of God in a Dream, never returned to Herod, but went home another Way.

Epiphanius is of Opinion, that they came to *Jerusalem* two Years after Christ's Nativity, because *Herod* slew all the Infants of that Age; but others hold, more probably, that the Star appeared to them two Years before Christ's Nativity, so that they came to *Bethlehem* thirteen Days after his Birth, which the Church calls Epiphany, Twelfth-day, or the Day of the three Kings.

Forty Days after the Birth of our Lord, the Days of the Purification of the blessed Virgin being accomplish'd, she brought him to *Jerusalem* to present him to the Lord, in obedience to the Law, to be ransomed by the Sacrifice of some Animals, a Pair of Turtle Doves, or two Pigeons: And, as *St Luke* observes, at the same Time *Simon*, surnamed the Just, and *Anna*, the Prophetess, both Persons of extraordinary Sanctity among the Jews, coming into the Temple, *Simon*, being filled with the Holy Ghost, discovered his blessed Saviour by the Light of Faith, and, with an Extasy of Joy, took him up in his Arms, gave Thanks, and said, Lord, now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, &c. *Anna* also added her publick Thanks and Praises to those of *Simon*. This holy Widow, after seven Years Marriage, had past the rest of her Life, to her Thirty-fourth, in fasting and praying, without departing from the Temple, and now declared to all that look'd for Redemption in *Jerusalem*, that Jesus was the Messiah.

Herod having long expected, in vain, the Return of the wise Men, entered into a strange Passion, for Fear of being dethroned; and resolving Christ should by no Means escape, gave Orders for killing all the Children in *Bethlehem*, and the Borders thereof, which he thought were about his Age, to the Number of 14,000: After this Butchery he went into the Hill Country, and thrice attempted the Death of *John*, the Son of *Zachary*, then in the second Year of his Age; but his Mother saved his Life, by sending him into desert Places, till the Time came that was appointed for the Manifestation of the Messiah to *Israel*; which was not to be till the thirtieth Year of his Age. But as the Babes in *Bethlehem* died in the Place of Christ, so did *John* Baptist's Father die for him; for *Zacharias* was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch.

Before this Cruelty was executed, *Joseph* thinking of returning to *Nazareth*, God sent his Angel in the Night to tell him, that he should immediately take the young Child and his Mother, and fly into *Egypt*, because *Herod* would use all Means to destroy him. Accordingly they set out at Midnight, and travelled into *Egypt*. At which Time, *St Jerom* writes, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd. And *Eusebius* tells us, that no Nation embraced the

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Christian Religion with such a Readiness as the *Egyptians* did, agreeable with the Prophecy of *Isaiab*, Chap. xix. above 700 Years before.

After the Death of *Herod* God sent his Angel again unto *Joseph*, to command his Return into the Land of *Israel*, as *Hosea* had predicted, Chap. xi. He obeyed, and, to avoid the Fury of *Archelaus*, *Herod's* Son, (according to the Prophets) came and dwelt in the Town of *Nazareth*. After which they went up every Year to *Jerusalem*, at the Feast of the Passover; at which Time, when *Jesus* was at the Age of twelve Years, being strong in Spirit, filled with Wisdom, and the Grace of God upon him, they took him with them; and, after the eight Days of the Feast were accomplished, returned to *Nazareth*, but our blessed Saviour staid behind, disputing with the Doctors, unknown to *Joseph* and his Mother; and, after three Days they found him in the Temple, sitting in the Midst, both hearing and asking them Questions. The blessed Virgin, surprized to see him there, tho' overjoyed at the Sight, mildly ask'd him why he dealt so with them, &c. upon which he told her, he was to be about his Father's Business; and they understood not this Saying. He then returned with his Parents to *Nazareth*, and was subject to them in all Things. And, as *St Austin*, *Chrysostom*, and other ancient Fathers write, to shew himself true Man, laboured in the common Toils of Life till thirty Years were past, when God was pleased to manifest him to the World, by bringing *John Baptist*, his Messenger, out of the Wilderness, as the Prophets foretold; who then left his Solitude, where he had led an angelical Life. His Garment was of Camels Hair, with a Leathern Girdle about his Loins, his Meat Locusts and wild Honey; and he appeared on the Banks of the River of *Jordan*, and in the Wilderness or *Judea*, preaching Repentance, and baptizing all those that came unto him, saying, *Repent ye, for the Kingdom of Heaven is at Hand. For this is he that was spoken of by the Prophet Isaiab, saying, The Voice of one crying in the Wilderness, prepare ye, &c.*

When therefore all *Jerusalem* went thronging into the Defart to hear this holy Fore runner, and to be baptized, *Jesus* himself went also, and, in Humility, hid himself among the Multitude: But tho' *John* had never seen him before, yet he acknowledged him to be the Messiah in the Presence of an exceeding great Number of People; and being struck with a profound Respect, could not, without Difficulty, resolve to baptize him, saying, in the Presence of the chief Doctors of the Law, even the Sadducees and Pharisees, whom he called Vipers, &c. and had driven them from his Baptism, *I had need to be baptized of thee, and comest thou to me.* Our Lord only answered, that he must humble himself so far, and submit to every Ordinance; *For, saith he, it becometh us to fulfill all Righteousness.* No sooner was he baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head; and at the same Time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.*

St John Baptist having used his utmost Endeavours to persuade Men, that *Jesus Christ* was the Messiah so often promised, and so greatly desired, seemed to have nothing more to do in the World; so he left the Defart to come to the Court of *Herod*, who received him with great Respect. even when

when he was most severely reprehended for his incestuous Defilements, in marrying *Herodias*, his Brother's Wife: But this envenom'd the Spirit of *Herodias* against him, who soon got him thrown into Prison; when, at the Birth day of *Herod*, her Daughter so extremely pleased *Herod* by dancing in the Midst of the Assembly, that he commanded her to ask of him whatsoever she pleased, and he would give it her, tho' it were half of his Kingdom. She went and ask'd Counsel of her Mother; who, preferring the gratifying her Revēge, above whatever her Ambition or Covetousness could desire, bid her ask of him the Head of *John Baptist*. *Herod* was much troubled at this Request; but, to fulfil his Promise, ordered that St *John's* Head should be cut off, and delivered to *Herodias's* Daughter in a Charger, who immediately brought it to her Mother. Thus ended the high Opinion which *Herod* had of him, who having been the great Admirer of this holy Person, became his Murderer; which *Josephus* reckons to be the Cause of all the Miseries which befel *Herod* and his Family in a short Time after.

When Jesus was baptized, he began to preach, and his whole Doctrine was directed to the Manifestation of his Father's Will, and Amendment of Man's Life. It proposes also one fundamental Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thyself*. It was plain, easy, and convincing, tho' it treated of the highest Mysteries. All was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away nor disannulled any one perfect or spiritual Precept of the Law of *Moses*; but rather revived, enforced, interpreted, and fulfilled the same: For whereas that commanded external Observance, Christ's Law requires also internal Obedience: That says, Love your Friends; this adds, *Love your Enemies*: That forbids us to kill; *this prohibits us from being angry*: That commands us not to commit actual Adultery; *this requires not to desire, nor lust after a Woman*: That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; *this enjoins thee to offer up a contrite Heart, by Faith in the Blood of him that died for all, with a firm and resolute Purpose of Amendment of Life*. Briefly, the Doctrines of Christ tend only to the true, sincere, and perfect Service of God, thy Lord that created thee and redeemed thee, for the Exaltation of his holy Name, Power, Goodness, and Glory; to the suppressing of Man's Pride, by discovering his Lost and miserable State by Nature; to the Contempt of the World, and the Poms and Vanities thereof; to the Mortification and subduing our carnal Appetites; to true Love and unfeign'd Charity towards our Neighbour; to the making us spiritually minded; to the procuring to us Peace of Conscience, Tranquility of Soul, Consolation of Spirit, and Purity in the outward Man: And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and angelical Sanctity upon Earth (so far as human Infirmary will allow) and to have his Eye fix'd only upon the Kingdom of God in Heaven, and the eternal Inheritance purchased for all those that truly love and fear him. This was the Doctrine delivered by Jesus, and is the same which the holy Prophets of old foretold should be declared to the World by the true Messiah.

THESE THINGS SAID, JESUS WENT AWAY FROM THERE, AND CAME INTO HIS OWN COUNTRY. AND THEY SAID UNTO HIM, WHAT DOEST THOU HERE? HE ANSWERED THEM, SAYING, VERILY I SAY UNTO YOU, HERE ALSO WILL I DO MANY SUCH SIGNS AS YE HAVE SEEN IN JERUSALEM: FOR I HAVE SAID, AND YE HAVE NOT BELIEVED: BUT NOW YE SAY, WHAT DOEST THOU HERE? AND YE WILL NOT BELIEVE UNLESS I SHALL DO SIGNS LIKE THEM WHICH YE HAVE SEEN IN JERUSALEM. WOE BE TO THEM THAT SAY, AND YE DO NOT DO.

The Gospel according to St MARK.

Q. *HOW doth the Gospel of St Mark begin?*

A. With an Account of *John's* preaching in the Wilderness, and prophesying of our Saviour Christ; as is signified by *Ezekiel's* Lion.

Q. *What was Mark?*

A. A Disciple of Peter's, of whom he had learned the Acts of Christ.

Q. *What are the Branches to be handled in this Gospel?*

A. The tempting of Christ, his Fasting, Prayer, and Miracles.

Q. *When was Christ tempted?*

A. As soon as he had received Baptism; whereby we learn, that the Spirit of God begins no sooner to work, but is soon cross'd and thwarted by the Spirit of the Devil. *Chap. i. 12.*

Q. *What is the Difference between these two Spirits?*

A. The Spirit of God is loving, gentle, meek; not forcing nor threatening: The Spirit of the Devil is subtle, cruel, false, and full of Terror. Between these two Spirits, the Spirit of Man is continually tossed, the one working to our Salvation, the other to our Damnation.

Q. *Who tempted Christ?*

A. Two Sorts of Creatures.

Q. *Which be they?*

A. The Devil and the Jews.

Q. *From whence fetched the Devil his Arguments wherewith he tempted?*

A. From three Things, either from the Wit and Reason of Man,

the Custom of the World, or from the corrupting and wresting of the Scriptures, as in this Place it appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the Nature of Sin?*

A. To destroy.

Q. *What follows Sin?*

A. A two-fold Judgment; the one inward, as Torment of Conscience and Decay of Gifts, the other outward, as Contempt and Reproach of the World.

Q. *How many Kinds of Temptations are there?*

A. Two.

Q. *Which be they?*

A. Bad, which proceed from the Devil and his Instruments; and Good, which proceed from God.

Q. *How doth God use to tempt?*

A. Two Manner of Ways, by Trials on the Right Hand, and by Trials on the Left.

Q. *How doth he tempt us by Trials on the Right Hand?*

A. By offering us temporal Blessings, as Wealth, Promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinful Manner; or by bestowing upon us temporal Blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

Q. *How doth he tempt us by Trials on the Left?*

A. By suffering Heresies to rise up

up amongst us, to see if they can seduce us; or by common Corruption of Manners, when any Slanders, or Scandals, and Injuries are offered, to prove our Constancy, Patience, and Love.

Q. How did the Jews tempt Christ?

A. By frivolous Questions to entrap his Life; as whether it were lawful to give Tribute to *Cæsar* or not? *chap. xiii. 14.*

Q. What is Comfort in Temptation?

A. That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did our Saviour, *ch. xiii.*

Q. Why doth God suffer us to be tempted?

A. For five especial Reasons.

Q. Which be they?

A. First, to try if we be faithful: Secondly, to make us seek unto him for Help: Thirdly, the better to manifest his Power and Love in delivering us: Fourthly, to create in our Hearts a Thankfulness for our Deliverance: And fifthly, that we may be made like unto our Saviour Christ.

Q. What doth this infer?

A. That we ought always to pray that we be not led into evil Temptation.

Q. Doth God suffer us at any Time to fall under the Force of Temptation?

A. He doth.

Q. What is the Cause?

A. That he might shew us our natural Weakness, and make us more heedful in our Walking.

Q. After Christ was delivered

from the Temptations of the Devil, what did he?

A. As we ought to do in the like Case, most chearfully endeavoured to perform the Will of his Father.

Q. What therefore may we liken the Temptation of the Devil unto?

A. A Blow or Wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the Assault of his Enemy.

Q. What Opportunity did the Devil watch to tempt Christ?

A. When he was alone in the Wilderness, and oppressed with long Fasting.

Q. How long had he fasted?

A. Forty Days and forty Nights.

Q. What Company had he?

A. None but the Wild Beasts.

Q. What may we understand by the Wilderness?

A. The World.

Q. What by the Wild Beasts?

A. The inward and outward Dangers thereof.

Q. Inward Dangers, of what?

A. Of one's rude and untamed Affections.

Q. Outward Dangers, of what?

A. Of the Vanities whereby we continually fall.

Q. What is a good Remedy against these Dangers?

A. Fasting, and not as some fast, forty Days only as a Custom, (at Times and Seasons) but so long as we live in the Wilderness of this wicked World.

Q. What is Fasting?

A. Ab-

A. Abstinence from Things of the Body, that we may the more readily apply to those of the Spirit.

Q. How many Kinds of Fasting be there?

A. Two.

Q. Which be they?

A. Corporal, which is refraining from Meat, and spiritual, which is in abstaining from Sin.

Q. When are we said truly to fast?

A. When we keep our Eyes from looking after Vanities; our Tongue from Cursing, Swearing, and evil Speaking; our Hearts from meditating on Mischief; our Hands from practising unlawful Actions; and our Feet from treading the Way of Scorners.

Q. What is the Property of true Fasting?

A. It must not be done for vain Glory, but to mortify the Body, that it may be in subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

Q. What are the Effects that follow Fasting?

A. Health, Perfection of Memory, Sharpness of Wit, long Life, and Happiness of Soul.

Q. What is the Opposite of Fasting?

A. Intemperance.

Q. What is Intemperance?

A. An overflowing of Voluptuousness, against Reason, and the Health of the Soul, seeking no other Contentment, but the Delight of the Senses.

Q. What are the Effects that follow it?

A. Disorder, Impudence, Unseemliness, Negligence, Imbecility of Body, and Destruction of the Soul.

Q. Wherein consists Intemperance?

A. In sumptuous Feasting.

Q. Is it not tolerable for Christians to feast.

A. Yes, if it be done with Moderation and Thanksgiving, as appears by the Example of Matthew, who feasted our Saviour Christ, *Mat. ii. 15.*

Q. Whom must we feast.

A. Not our rich Neighbours, lest they bid us again, and so Recompence be made; but the Poor, Maimed, Lame, and Blind; and God shall reward us at the Resurrection of the Just, *Luke xiv. 12, 13.*

Q. What must be joined with Fasting to make it acceptable?

A. Repentance and Prayer.

Q. What is Repentance?

A. An hearty Sorrow for Sin, with a firm Resolution never to offend again. So that it is not enough to be grieved for our Sins except we likewise amend.

Q. Give me an Instance?

A. It is our Saviour's Words, Repent and amend, for the Kingdom of God is at hand.

Q. What goes before Repentance?

A. Admonition.

Q. What followeth?

A. Forgiveness.

Q. Who hath Power to forgive Sins?

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A. Christ

A. Christ the Son of God, chap. ii. 12.

Q. When hath he Power to forgive?

A. Whensoever we call upon him by Faith, as by the Example of the blind Man, chap. x.

Q. What doth this Readiness to forgive infer?

A. Imitation in us to do the like, one toward another.

Q. And why?

A. Because, except we forgive one another, we shall not be forgiven of our Father which is in Heaven, chap. xi. 26.

Q. How many Circumstances, as touching ourselves, are to be considered in pardoning Offences?

A. Six.

Q. Which be they?

A. First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight Offences, but all Capital Wrongs, whether sudden or premeditated. Thirdly, who they are we must forgive; namely, our Christian Brethren. Fourthly, how often? Not seven Times only, but seventy-seven Times. Fifthly, in what Sort? Not feignedly, but from the Heart. Sixthly, when not at the Altar only, and when we pray, but at all Times. When our Brother shall seem to offend, all in this, forgive as we would have God forgive us.

Q. In how many Things consisteth Forgiveness?

A. In four.

Q. Which be they?

A. *Connivere*, to wink at our Brother's Offences: *Condonare*, to pardon the Quality of the Offence: *Remittere*, to withhold the Punishment: And *Indulgere*, to take into Favour.

Q. But if the Offence be such, as we must needs reprove our Brother, how must it be done?

A. Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely, and without Fear, upon a true and just Occasion, and at a fit Time.

Q. To what may we compare him that is a great Reprehender of others, and never looks into his own Infirmities?

A. To five Things.

Q. Which be they?

A. To the Lamp in the Temple, which giveth Light to the Priest, and consumes itself. Secondly, to the Eye that sees all Things, but sees not itself. Thirdly, to Noah's Workmen, that built an Ark to save Noah, and were drowned themselves. Fourthly, to such an one as clothes others, and goes naked himself. Fifthly, to Esau, that was a Forrester, and lived always abroad, and therefore did looke the Blessing at home.

Q. What is the Gate that opens to Forgiveness before God?

A. Prayer.

Q. What is Prayer?

A. A calling upon God in the Time of Trouble.

Q. How many sorts of Prayer are there?

A. Two; mental, consisting in

in the Heart, without Utterance from the Tongue; and vocal, conceived in the Heart, and pronounced with the Tongue.

Q. How many are the Properties of Prayer?

A. Four: It must be secret, without Ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant, without Intermision, *chap. xi. 23.*

Q. How many Reasons are there to prove the Goodness of Prayer?

A. Six.

Q. Which be they?

A. First, it is full of Joy; for in the Company of God there is nothing but Joy. Secondly, God hath built an House, and appointed a Day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is as Incense in the Nostrils of God. Fifthly, it doth more Good than Alms-deeds; for by our Alms we help but few, but by Prayer we may do Good to Thousands. Sixthly, it is a victorious Thing; for it overcometh God, who, being Almighty, overcometh all Things.

Q. When must we pray?

A. At all Times.

Q. Why?

A. Because we know not when the Lord will call us to Judgment, chap. xiii. 13.

Q. What are Enemies to Prayer?

A. Drowsiness and Carelessness; and therefore our Saviour hath said, Watch and pray,

Q. How must our Minds be disposed when we pray?

A. We must be in Charity with all Men.

Q. What may encourage us to pray?

A. The faithful Promise of the Lord that he will hear us; Ask, and ye shall have, knock, and it shall be opened unto you,

Q. How was Prayer effectual in Christ?

A. By Prayer he wrought some of his Miracles, as appeareth chap. ix. 29.

Q. What is a Miracle?

A. An Act exceeding the Course of Nature.

Q. Why was it requisite that Christ should work Miracles?

A. To prove himself both God and Man; and consequently, the true Messiah and Saviour of the World.

Q. To save, how many Ways may it be understood?

A. Two: First, in preserving and giving temporal Blessings to all; and secondly, in redeeming of some, by giving eternal Happiness to the Elect.

Q. What are the Miracles of Christ?

A. Giving Sight to the Blind, Strength to the Lame, Health to the Sick, walking upon the Water, and raising of the Dead, &c.

Q. In this respect what is Christ called?

A. A Physician.

Q. How doth he differ from other Physicians?

A. He wrought by his own Power, and looked not for Reward.

ward: He scorned not to handle and touch his sick Patients, about and offered himself to the notwithstanding the Contagion Diseased.

Obs. The Life and Conversation of our blessed Saviour was always agreeable to his Doctrine, and a lively Representation of the Perfections thereof. He was a Man of such Gravity, that he was never observed to laugh; of such Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrested from him an angry Word; and was truly such a one as he is describ'd by *Isaiab*, Chap. xlii and *Zach*. ix. 9.

In the Days of *Tiberius Cæsar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences as happened in their Countries; and *Publius Lentulus*, being President of *Judea*, writ the following Epistle to the Senate and People of *Rome*.

"There appeared in these our Days a Man of great Virtue, named *Jesus Christ*, who is yet living among us, and of the *Gentiles* is accepted for a Prophet of Truth; but his own Disciples call him the Son of God. He raiseth the Dead, and cureth all Manner of Diseases: A Man of stature somewhat tall and comely, with a very reverend Countenance, such as the Beholders may both love and fear: His Hair is of the Colour of a Philbert full ripe, and plain almost down to his Ears; but from the Ears downward, somewhat curl'd, and more orient of Colour, waving about his Shoulders. In the Midst of his Head goeth a Seam or Partition of his Hair, after the Manner of the *Nazarites*; his Forehead very plain and smooth; his Face without Spot or Wrinkle, beautified with a comely Red; his Nose and Mouth so form'd, as nothing can be reprehended; his Beard somewhat thick, agreeable in Colour to the Hair of his Head, not of any great Length, but forked in the Midst; of an innocent and mature Look; his Eyes grey, clear, and quick. In reproving he is terrible, in admonishing, courteous and fair spoken; pleasant in Speech, mix'd with Gravity. It cannot be remember'd that any have seen him laugh, but many have seen him weep. In proportion of Body well-shaped and streight: His Hands and Arms very delectable to behold; in speaking very temperate, modest, and wise. A Man, for his singular Beauty, surpassing the Children of Men."

Josephus, a Jew by Nation and Profession, who writ the History of the Destruction of *Jerusalem*, &c. (of which he was an Eye Witness) but 40 Years after the Death of Christ, in his Antiquities saith, "In these Times liv'd Jesus, a very wise Man, if it be lawful to call him a Man; because, in Truth, he did marvellous Things, and was Master and Teacher to them that lov'd him, and sought after Truth: The Jews and Gentiles assembled to him, and followed him in great Numbers. And tho' he was afterwards accused by some of the chief of our Religion, and crucified, yet he was not forsaken of those who before followed him; and three Days after his Death he appeared alive unto them, according as the Prophets, inspir'd by God, had foretold and prophesied of him: And

— now

"now, even in our Days, the Doctrine and the Name of Christians continues, and is spread over all the World."

Our blessed Lord's first Care was the miraculous Calling of his Disciples and Followers, who were of several Occupations, States and Conditions in the World, and yet, in an Instant they left Father, Mother, Wives, Children, and all other temporal Concerns, and followed Jesus; who had nothing to bestow upon them but the Promise of Happiness in the World to come. He had no earthly Friend to countenance him, but was accounted, by the Scribes and Pharisees, a common Disturber of the State; nor had he a House where to lay his Head. And yet worldly-minded Men and Women, great Sinners, and lewd Persons, left all their Enjoyments to follow him, hazarding their Lives in defence of his Doctrine. He wrought many Miracles above all human Power, in the open View of the *Jews*, and Multitudes of other Persons who were Witnesses, to the Surprise of all the Spectators; first of all changing Water into Wine, miraculous Draughts of Fishes, healing the Sick, opening the Eyes of the Blind, making the Lame to walk: And having obtained great Fame, particularly by raising *Lazarus* from the Dead, the Pharisees assembled to deliberate what to do, saying, *If we let this Man alone, all the People will believe on him, &c.*

In the chief Passages of our Saviour's Life we read, 1st, That as soon as he was baptized he shewed all the Faithful, by his own Example, that after they had once enter'd into the Christian State, they ought to prepare for Suffering and Temptation: For being led by the Holy Spirit into the Desert, and having fasted forty Days and forty Nights, he was tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread.* To whom Jesus answered, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* The Prince of Darkness was not discouraged at this, but carried our Saviour to the Top of a Pinnacle of the Temple, and, after that, into an exceeding high Mountain, using such like vain Speeches; but Jesus answered the Tempter, *Get thee behind me Satan, &c.* which gave the Devil a total Repulse, and the Angels came and ministred unto him.

Nicodemus, a Nobleman of the *Jews*, being concerned at what he had heard related of our Saviour, resolved to be informed of the Truth, and at this Time our Saviour having many Enemies, *Nicodemus* thought it safest to go by Night; and, being come, told him, he really believed he was a Teacher sent from God, since no Man could do such Miracles unless God was with him. Jesus answered, *Except a Man be born again he cannot see the Kingdom of God.* *Nicodemus* understood these Words in a natural Sense; but Jesus explained it to him, and reasoned with him about the marvellous Effects of the Work of the Holy Spirit, &c. by which this learned Man was convinced, and it made such Impression upon him, that he who at first seemed fearful to come to our Saviour, had the Courage afterwards to maintain, publickly, his Innocency in a full Council, and to declare, at his Death, that he would have no Part in it.

Our Saviour, for avoiding a while the Malice of the Pharisees, who had counselled *Herod* to throw *St John Baptist* into Prison, left *Judea* and returned into *Galilee*; where he met with a *Samaritan* Woman who was coming

coming to draw Water from a Well, near which Christ was sitting; and being athirst by his wearisome travelling, he asked her to give him some Water to drink. The Woman seemed somewhat surprized that a Jew should ask Water of a Samaritan, a People extremely abhorred by the Jews: But Jesus answered, that if she knew the Gift of God, and who it was that asked Drink of her, she would have asked of him, and he would have given her living Water, which should never cease to refresh her, till she had eternal Life; and he made known to her all the Mysteries of the new Law; which is the Worship of God in Spirit and in Truth. The Woman grew very attentive to what he said, and replied, that the Messiah would come and teach them all Things. Jesus answered, *I am he*. Whereupon she went into the Town, and informed the People of what she had heard, who went out to him, and entreated him to enter into their City, where he staid three Days; and having drawn many Disciples after him, chose out of this Number twelve Persons, whom he designed to be the Founders of his Church to future Ages, honouring them with the Title of Apostles, as being to be sent to preach his Name and Gospel throughout the World; who had this Advantage above the rest, that they were as it were his Domesticks, and lived with him in the same House; for he kept the Passover and eat the Lamb with them alone: So that they were true Witnesses, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.

Having made this Choice, he led them up to a Mountain, being followed by a great Multitude of People, and then he made that famous Discourse called, *The Sermon on the Mount*: A Subject which clearly manifests, that the End of the new Law is to give a new Heart to the new Man, because our outward Actions must be regulated by the inward Principles of our Minds; for the River cannot be pure if the Fountain be corrupted. But bare Discourses being not sufficient to work a Reformation in the generality of Men, our Saviour therefore would bring them to, by the Example of *Mary Magdalene*, a great Sinner; who, being moved by the divine Grace, came running, with an holy Boldness, to Jesus Christ, as the only Physician of her Soul, in the House of *Simon* the Pharisee, and, in the Presence of many Witnesses, threw herself at his Feet, embraced them, kissed them, washed them with her Tears, wiped them with the Hair of her Head, and anointed them with a rich Ointment. This Woman was infamous for her irregular Life, and therefore it was doubted by *Simon*, whether Christ was a true Prophet; But our Lord confounded this vain Imagination, declaring how much he preferred the fervent Love of this Sinner to the Lukewarmness of those that had not committed such great Crimes; shewing that her Sins were forgiven her, because she loved much, and he sent her away in Peace; which was so admirable a Conversion, that it may be called the Glory of Repentance.

The Gospel according to St LUKE.

Q. HOW doth St Luke begin his Gospel?

A. With an Account of *John Baptist*, our Saviour's Fore-runner, who declared him to be the Messiah; with a particular Relation of his miraculous Conception, Birth, and Parentage; and is likened to *Ezekiel's* Ox.

Q. What was Luke?

A. A Physician of *Antioch*, and a Companion with *Paul* in his Travels.

Q. Did he write the Gospel, as an Eye-witness of the same?

A. No; but as he had heard from *Paul* and others.

Q. What are the Points from whence we must derive our Argument in this Gospel?

A. The preaching of Christ, the Slanders which he suffered for the same, his Apprehension and Examination.

Q. When began Christ to preach?

A. At twelve Years old, when his Parents found him disputing with the Doctors in the Temple, chap. iv. 4, 6.

Q. How shall we know a Preacher?

A. By his Fruits.

Q. What be they?

A. His Doctrine, if it be of God; and his Conversation, if it be according to his Doctrine.

Q. How many Things are required in a Preacher?

A. Six Things; to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Q. What is it to teach?

A. To declare the true Meaning of the Scriptures.

Q. What is it to exhort?

A. To remember the Hearers of the Word that they have heard; and to be serious with them not to forget that which they have learned, but to bring forth Fruits of good Life.

Q. What are the Fruits of good Life?

A. Deeds of Charity, done to the Honour of God, and Good of our Neighbour.

Q. To what End are they available?

A. To shew how near, or how far off we are from Christ. For he that finds by the Disposition of his Heart, that he wisheth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that God doth dwell in him: Whereas, on the contrary, he that feelth not the Heat of Charity in his Heart, may think assuredly God is far from him.

Q. Are we justified then by Works?

A. Yes, before Men; but by Faith before God.

Q. What is it to pray?

A. To desire of God to open the Hearts of the Hearers, that they may be edified by their hearing.

Q. What is it to praise?

A. To give God Thanks for them, when they are seen to profit.

Q. What

Q. What is it to reprove?

A. Inveigh against their Sins, laying before them the Judgment of God.

Q. What is it to encourage?

A. To give Boldness to the Penitent, assuring them of Mercy.

Q. What is required in the Hearers?

A. Five Things. First, diligent Attention, not to have their Minds carried away in the Time of Preaching, through Vanities. Secondly, Meditation, to ruminate upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer, for the Continuance of God's Spirit upon their Teachers. And, fifthly, Thanksgiving, for the Light of the Gospel.

Q. After what Method doth Christ teach?

A. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. Why did he teach by Parables?

A. Because the unbelieving Jews might hear and not understand, *chap. viii. 10.*

Q. What is a Parable?

A. A Discourse, containing one thing in Words, and another in Sense.

Q. What Vices doth Christ reprove?

A. All.

Q. How doth he reprove Ambition?

A. By saying to his Apostles, He that seemeth least among you, the same shall be great, *chap. ix. 48.*

Q. How Pride?

A. He that exalteth himself, shall be brought low; and he that humbled himself, shall be exalted, *chap. xviii. 14.*

Q. How Revenge?

A. When James and John saw the Samaritans would not receive Christ, they would have had him call for Fire from Heaven to consume them: But Christ rebuked them, saying, Ye wot not of what Spirit ye are: I came not to destroy, but to save, *chap. vi. 55, 56.*

Q. How Inconstancy, in falling from the Truth?

A. No Man putting his Hand to the Plow, and looking back, is fit for the Kingdom of God, *chap. ix. 62.*

Q. How neglecting of the Word when it is preached, and not bringing forth Fruit of Repentance?

A. It shall be easier for Tyre and Sidon in the Day of Judgment than for such Men, *chap. x. 14.*

Q. How worldly Carefulness?

A. By the Parable of the rich Man, that built his Barns wide and laid up Goods for many Years, and said to his Soul, Now take thy Rest; when presently God pronounced upon him Thou Fool, this Night thy Soul is taken from thee, *chap. xii. 19, 20.*

Q. How else?

A. By the Example of the Ravens and the Lillies of the Field, which neither sow nor reap, yet God feeds them; and the Lillies are cloathed with greater

greater Royalty than Solomon, chap. xii. 24, 27.

Q. By what Reason doth Christ confute the Folly of worldly-minded Men?

A. By Argument, a minore ad majus; by saying, Which of you, by taking Thought, can add to his Stature one Cubit? If then ye be not able to do the lesse, how will ye perform the greater? chap. xii. 25, 26.

Q. What must then be our Care?

A. Not for Trash of this World; but to lay up Treasure in Heaven, where neither Thief approaches, nor Rust can corrupt, chap. xii. 33.

Q. How reproveth Christ rash Judgment, as when we condemn such upon whom God executeth his Judgments, to be greater Sinners than we ourselves are?

A. By telling us, that except we repent we shall all likewise perish, chap. xiii. 3.

Q. Why?

A. Because whosoever hath deserved worst, we (if God should enter into Judgment with us) have deserved as bad as they.

Q. How doth he reprove the Trust in our own Merits?

A. By saying, that when we have done all we can, we are still unprofitable Servants; because we can do nothing, but that which is our Duty to do, chap. vii. 10.

Q. Whom doth Christ pronounce blessed?

A. The Peace-maker; the Poor in Spirit; the Sorrowful, for they shall shall rejoyce; the Per-

secuted, for great shall their Reward be in Heaven, Mat. v.

Q. Wherein doth Blessedness consist?

A. Not in Honour, for then Pharaoh had been blessed; not in Wit, for then Achitophel had been blessed; nor in Wealth, for then Abab had been blessed; but in the Fear of the Lord.

Q. How is this Fear preserved?

A. By having a Care to the Commandments.

Q. Wherein consisteth the Performance of the Commandments?

A. Not only in bridling the Hands, but in restraining the Affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the Thought thereof.

Q. How doth Christ threaten the Cruel?

A. He that in Anger calls his Brother Fool, shall be in Danger of Hell Fire, Matt. v. 22.

Q. To what strict Reckoning will he call the Lascivious?

A. Whosoever looketh on a Woman, to lust after her, hath (saith he) committed Adultery already with her in his Heart. Matt. v. 28.

Q. Is it lawful for a Man to put away his Wife?

A. No, except it be for Fornication, Matt. v. 32.

Q. What Oaths must we use in our private Conversation?

A. Yea, Yea, and Nay, Nay; for whatsoever is more than that cometh of Evil.

Q. By what may we swear?

A. Neither by Heaven, for it

is the Throne of God; nor by Earth, because it is his Footstool.

Q. May we not swear at all?

A. Yes, before a Magistrate, for the Confirmation of the Truth, and not otherwise.

Q. What is an Oath?

A. A calling of God to Witness, that what we swear is true, or to be revenged on us if it be a Lye.

Q. May we, who are human Creatures, be revenged one upon another?

A. No.

Q. Why?

A. Because Christ hath said, Bless them which curse you; and do Good to them that hate you, Matt. v. 28.

Q. By what Reason doth Christ bind us hereunto?

A. By an Argument taken from the Nature of God, who is gracious and loving unto Mankind; as he maketh the Sun to rise, and the Rain to fall upon the Just and the Unjust, Matt. v. 45.

Q. Who is Just?

A. Not any Men; for he that saith he hath no Sin, is a Liar, and there is no Truth in him.

Q. How many Sorts of Sinners are there?

A. Three.

Q. Which be they?

A. The first are of a Reprobate Sense, neither fearing God nor Man, as Pharaoh, Judas, &c. The second are such as before God are very impious; yet to themselves and the World seem righteous; and of this Sort are the Pharisees and Hypocrites.

The third are of those, that in the Sight of God and the World, are Sinners; but because they acknowledge their Sins, and are displeased with themselves for the same, praying unto God for his Grace, therefore are of him reputed righteous, as Mary Magdalen, Zaccheus, and the Thief upon the Cross.

Q. What is a special Note to know a repentant Sinner by?

A. Vigilancy, that when the Lord cometh, we be not found unprofitable Servants.

Q. Who are called profitable Servants?

A. Such as with Care perform the Will of their Master.

Q. Who are called unprofitable Servants?

A. First, such as are Magistrates and abuse their Authority, to the Hurt of such as are under them. Secondly, such as are under the Degree of Subjects, and neglect their Calling, or deprave it by their wicked Practices. Thirdly, rich Men, that help not the Poor. Fourthly, the Wise and Learned, that suffer the Ignorant to go astray for Want of their good Council and Instruction.

Q. For all those good Instructions which Christ gave unto the Jews, how did they reward him?

A. With Slander and Reproach; Saying, that he did blaspheme, and cast out Devils by the Power of Belzebul the Prince of Devils, chap. v. 21. and 11, 16.

Q. What is Blasphemy?

A.

A. To detract from the Power of the Holy Ghost.

Q. Was it sufficient to allay the Malice of the Jews, to say Christ was a Blasphemer?

A. No, the Condition of envious Men is such, as when they have done what Disgrace they can in Words, they practise Deeds for the Overthrow of them they hate.

Q. How did they practise Christ's Overthrow?

A. By hitting Judas to betray him unto them.

Q. What do we learn by this, that among the Twelve there was a Traitor?

A. That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

Q. For what did Judas betray his Master?

A. For Money, as many do their Souls, chap. xxi.

Q. What was the last memorable Thing that Christ did before he was betrayed?

A. The Institution of the Sacrament of his Body and Blood.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby; and for this End our Lord appointed it immediately before his Death, Luke xxii. 19. 1 Cor. xi. 23 to 26. and Matt. xxvi. 18.

Q. Of how many Things doth this Sacrament consist?

A. Of two.

Q. Which be they?

A. The visible Substance, which is Bread and Wine; and invisible Grace, which is Redemption by his Death, to all that receive this Sacrament worthily.

Q. Why is Christ's Death called a Sacrifice?

A. Because Christ was a Sacrifice for Sin, Heb. ix. 26. 2 Cor. v. 21. and this is the outward Part of the Lord's Supper, Bread and Wine.

Q. What is the inward Part signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper, i. e. they do thereby actually partake of that great Sacrifice which Christ suffered; and of all the Benefits which he thereby merited for Mankind, in order to the sanctifying and saving their Souls, 1 Cor. x. 16.

Q. What are these Benefits?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How many Things are required for the worthy receiving?

A. Four.

Q. Which be they?

A. Knowledge, to discern a Difference between this holy Ordinance, and other Ceremonies; Faith, to believe that Christ died for us; Repentance, to be sorry for our Sins; and Charity, to forgive our Brethren, 1 Cor. v. 8. x. 11. xi. 31. 2 Cor. xiii. 5.

Heb.

Heb. x. 22. Rom. v. 8. Mat. v.

23, 24.

Q. Is it not enough then to remember Christ by Meditation, Reading, and Hearing?

A. No, except we do likewise actually receive his Body and Blood in the Sacrament of the Supper?

Q. What two Things did Christ use in offering his Body upon the Cross?

A. Breaking of his Body, and drawing forth of his Blood.

Q. What must our Breaking be?

A. A Contrition of Heart for our Sins, and breaking of Bread in the Way of Charity, i.e. to walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, Eph. v. 2. For if God so loved us, we ought also to love one another, 1 John iv.

Q. What must our pouring forth be?

A. Tears of Repentance, and Tears of Compassion.

Q. How do we receive Christ in the Sacrament?

A. Spiritually.

Q. What Place must be prepared for him?

A. An upper Room in the Bosom, an inward Room in the Heart, a large Room to receive his Retinue in us, a fair Room hung with the Tapestry of Righteousness, a sweet Room deck'd with Flowers of Love, a convenient Room with a Chimney and Bed; that is, the Fire of Zeal, and the Bed of Peace.

Q. What must be his Diet?

A. Prayer and Thanksgiving.

Q. Who his Attendants?

A. Faith, Hope, and Charity.

Q. How shall a Man know whether he hath received Christ or not?

A. If he find that he doth not only hear his Word, but brings forth the Fruit of good Doctrine; and therefore a good Christian is compared to a Tree.

Q. Why so?

A. Because he hath a Root, which is Hope; a Heart, which is Faith; a Bark, which is Charity; Branches, which are spiritual Virtues; green Leaves, which are good Words; and Fruit, which is good Works.

Q. How was Christ apprehended?

A. With Bills and Staffs.

Q. How did they use him?

A. Buffeted him, and set a Crown of Thorns upon his Head.

Q. Whither did they carry him to be examined?

A. To the High Priest, and then to Pilate, and afterwards to Herod.

Q. What were these Men?

A. Chief Magistrates, but very wicked.

Q. What are godly Magistrates called?

A. Gods.

Q. Why?

A. Because they execute the Judgment of God upon Offenders.

Q. What was one bad Note of a Magistrate in Pilate?

A. This; that tho' he knew Christ to be innocent, yet because

of

of the Opinion of the People, upon the Apprehension of Jesus rather than he would purchase Christ.

their Displeasure, he delivered him over to their Will, chap. xxiii. 25. *Q. What Particulars are here recorded concerning Christ's Passion?*

A. The Exhortation which he gave to his Followers, that they should not weep for him, but themselves; the praying for his Enemies; and the Conversion of the penitent Malefactor, who justified Christ's Innocency when he died with him.

Obs. After the Miracles of the Loaves and two Fishes, with which our Saviour fed Five Thousand Men, besides Women and Children, the People would needs lay hold of him, and make him a King by Force; whereupon he made his Disciples enter into a Ship, and pass the Sea, while he sent the Multitude away; but a Storm arising, they were tossed up and down the whole Night in the Midst of the Waves. Day appearing, he drew towards them, walking on the Surface of the Waters, which made them cry out for Fear, thinking him a Spirit; but our Saviour bid them not fear; and the first that felt the Efficacy of this divine Word was St Peter, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee.* Our Lord bid him come, and he immediately leap'd into the Sea; but the Wind arising, Fear overwhelm'd his Spirits, and his Faith failing, he began to sink. Then he address'd himself to our Saviour, intreating him to succour him. Jesus stretching out his Hand, took hold of him, and blaming the Weakness of his Faith, bid him not be afraid; and when they were enter'd into the Ship, the Wind ceased, and they were presently at Land, whither they went.

Our Saviour leaving Judea, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed the Coasts of Tyre and Sidon, whera a Canaanitish Woman came by a secret Instinct to Christ, entreating him to have Pity on her Daughter, who was tormented with a Devil. Our blessed Saviour, to try her Faith, seemed deaf to all her Complaints; but (such is the Prevalency of Prayer) she stood stedfast in her Hope, petitioning with such moving and humble a Confession, that he cried out, *O Woman, great is thy Faith,* granting what she desired.

Being alone with his Disciples, and having passed with them over most of the Cities of Cesarea, he asked them, what the World said of him? They answered, some though he was John Baptist, others Elias, and others Jeremiah, or one of the ancient Prophets; but our Lord said, who think you that I am? St Peter, without hesitating, answered, *Thou art Christ the Son of the living God.* Christ called him blessed, because his Father had revealed unto him this Truth; and assured him, that he would so firmly establish his Church upon this kind of Revelation, that the Gates of Hell should

should never prevail against it. Eight Days after, Christ took three of his Disciples, namely, *Peter, James and John*, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tendernefs) and led them up to a high Mountain apart; and when he had prayed there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same Time *Moses and Elias* appeared, and discoursed with Jesus about what was to happen at *Jerusalem*; during which his Disciples fell asleep, but awaking, were surprized at the Glory of our Lord, and the Sight of the two Prophets; and St *Peter*, being overjoy'd, propos'd to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son, hear ye him.* The Disciples fell to the Ground with Astonishment; but Jesus bid them arise, and not be afraid; and then they saw none but Christ alone, who charged them to tell nobody what they had seen and heard. This Transfiguration was one of the Means which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead; and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-witnesses. And 'twas this Sight which made them strong in the greatest Conflicts, Troubles, and Tribulations.

When they were come down from the Mountain, our Lord found his Disciples encompassed with a great Crowd of People, attempting to cast an evil Spirit out of a young Man, which they were not able to effect; Christ with a Word perform'd the Cure, and tells them, their Unbelief was the Cause they could not do it. He then orders St *Peter* to pay the Tribute-Money; and finding that the Disciples had been discoursing in the Way about Preheminence, he took a little Child, and placed him in the Midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven. He then retiring to the Mount of Olives to pray, came early in the Morning to the Temple, where the Pharisees, whilst he was preaching, laid a Snare for him, by presenting a Woman taken in Adultery, to the End that they might charge him as a Breaker of God's Law. Jesus, knowing their Design, stoop'd down, and wrote upon the Ground; and they persisting to know his Opinion, he lift up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* The Pharisees, being convicted in their Consciences, withdrew, and the Woman was left alone, whom our Saviour asked, Where her Accusers were, and if any Man had condemn'd her? who answered, No: *Neither*, said he, *do I condemn thee, sin no more*; and so sent her home in Peace.

Our blessed Lord did not only select twelve Apostles, but likewise seventy-two Disciples, whom he sent by two and two before him, wheresoever he was to go. To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater Joy to them that their Names were writ in Heaven. After which he went into a Village, where a Woman, named *Martha*, received him. She had a Sister, named *Mary*, who, lying at our Saviour's Feet, heard attentively his holy Words, whilst *Martha* was busy in making Preparations for his Entertainment; and being dissatisfied that her Sister did not help her, complained thereof.

thereof to Christ, who told *Martha*, that while she was employ'd about several Matters, *Mary* had chosen the better Part, which should never be taken from her. After this, Jesus drawing near to *Jericho*, *Zaccheus*, a Publican of a low Stature, being desirous to see him, got up into a Sycamore Tree; which our Saviour perceiving, bid him come down, for he would abide that Day in his House. *Zaccheus* readily obeying, immediately came down and received him gladly, being thoroughly converted, presented himself to him with a humble Confidence, and gracious Liberality, saying, that he would now distribute half his Goods to the Poor, and with the rest make Restitution four-fold. Jesus having left *Jericho*, came to *Bethany* in his Way to *Jerusalem*, where *Mary*, the Sister of *Lazarus*, made him a Supper; and while they sat at Meat, *Mary* took Ointment of Spikenard, which was of great Value, and anointed his Feet, and wiped them with her Hair, &c. Next Morning, being near *Jerusalem*, he sent his Disciples to a neighbouring Village, to bring him an Ass with his Foal, and to tell the Owners, that the Lord had Need of him. Then they spread their Garments on the Ass, and set him thereon; and the People who came to *Jerusalem*, on account of the Passover, hearing that he was about entering the City, they took Branches of Palms in their Hands, and went before him with loud Acclamations; some threw their Garments, and others strew'd the Ground with Boughs of Trees, and cried, *Hosannab to the Son of David*, *blest be the King that cometh in the Name of the Lord, the King of Israel*; *Hosannab in the Highest, Peace in Heaven, and Glory in the Highest*. The Joy of his Triumph could not hinder him from shedding Tears at the Prospect of these Miseries, which would soon come upon this unhappy City, as a Punishment for the shedding of his Blood, which they were now ready to do. Upon his entering into the City, which was all in a Tumult, every one asked who it was that came after that Manner, particularly the Chief Priests and Pharisees, who were much enraged against him. Jesus went immediately into the Temple; and, finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the Money Changers, and the Seats of them that sold Doves, saying, *It is written, my House shall be called a House of Prayer. but ye have made it a Den of Thieves*. And the Blind and the lame coming to him, he healed them, and then went to *Bethany*, and lodged there.

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent preaching and discoursing in Parables; which *St Matthew* and *St Mark* affirm, *That Jesus spake (at this Time) to the Multitude in Parables, and without a Parable spake he not to them*, *Mat. xiii. 34. Mark iv. 33*. Having finished his Parables and Discourses to the People, and there remaining only two Days to the Passover, he commanded his Disciples to make Preparation for it; which being done, he declared the great Desire he had to celebrate it with them: And having eaten the Lamb with them as the Law prescrib'd, before he instituted his divine Supper, he so far abas'd himself, that he washed his Disciples Feet, and then sat down with them: Knowing what *Judas* had done, as they did eat, he said, *Verily, I say unto you, that one of you shall betray me*. At which Words they were exceeding sorrowful, and every one began to say

unto him, *Lord, is it I?* &c. Our Lord distributed the Bread and Wine to them with his own Hands; and Judas who betray'd him was also a Partaker of this Favour; who soon after left our dear Redeemer to execute the Design he had form'd with the *Jews*.

Now our Lord exhorted his Disciples to love one another, as he had loved them, by which all Men should know they were his Disciples; telling them he was now going away. *Simon Peter* said, *Lord, whither goest thou?* He answered, *Whither I go thou canst not follow me now, but shalt follow afterwards.* *Peter*, depending on his Strength, said, he would lay down his Life for his Sake; but Christ, to check his Confidence, told him, that before the Cock crew he should deny him thrice. And having ended his last excellent Sermon, he went to the Mount of Olives with *Peter*, *James*, and *John*; and coming to a Place called *Gethsemane*, he went alone into an adjacent Garden to pray, according to his usual Custom, which was well known to *Judas*; and falling on his Face to the Ground, prayed, saying, *Father, if it be possible, let this Cup pass from me, yet not as I will, but as thou wilt*; which he repeated three Times. His Agony was so great, altho' an Angel appeared to strengthen him, that he sweat Drops of Blood; and his Passion has been the Admiration of all Christians in all Ages. He returned to his Disciples exceedingly affected with Grief, and found them asleep. He came thrice to awake them, with these important Words, *What, could ye not watch with me one Hour? Watch and pray lest ye enter into Temptation. The Spirit indeed is willing, but the Flesh is weak.* He had no sooner done speaking to them the third Time, but *Judas* appeared at the Head of a great Number of People, and, boldly approaching our Saviour, treacherously kissed him, saying, *Hail Master*; to whom our Lord only said, *Wherefore comest thou hither? Betrayest thou the Son of Man with a Kiss?* After which he went to meet those who came to take him, asking them whom they sought, with so powerful a Voice as made them fall on the Ground, surrendering himself to these wicked People. *St Peter* drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High Priest: But our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reprehended the Apostle; bidding him put up his Sword, declaring that so it must be.

Our Lord being secured in the Hands of the *Jews*, his Disciples fled, and left him with them; who carried him before *Annas*, the Father-in-law of *Caiaphas*, who was High Priest that Year. *Annas* questioned him about his Disciples and Doctrine: Whereunto he replied, that he had not taught in secret, so that he might be informed by every Body in that Matter: Upon which an Officer struck him on the Face, asking him, Whether it became him to answer the High Priest in that Manner? Christ suffered this Indignity with divine Patience, only demanding what he had done amiss, otherwise he that smote him would shew himself to blame. *Annas* after this sent him to *Caiaphas*, where the Chief Priests were assembled to form his Accusation, and to suborn false Witnesses upon Occasion; but at length it all dwindled into this, that he said, He would destroy the Temple, and build it up again in three Days. The High Priest ask'd him why he made no Defence? But Jesus still continued silent. Then he commanded

manded him, in the Name of the Most High God, to tell him if he was the Christ. *Tho' I should tell you,* said Christ, *that I am he, you would not believe; nor let me go; but you shall see the Son of Man coming in the Clouds, and sitting on the Right Hand of God.* The High Priest having heard these Words, rent his Cloaths, and cried out, that he had spoken Blasphemy, and that there was no need of further Witnesses: And all of them declared, that he deserved Death. Then the Soldiers abused him, spitting in his Face, striking and buffeting him, saying, *Prophecy unto us, thou Christ, who is he that smote thee.*

The Night being then spent, in the Morning they led him to Pilate; where St Peter, who had followed at a Distance, denied him thrice, with the greatest Imprecations that he knew not the Man; and immediately the Cock crew, as our Saviour had foretold.

Pilate having examined our Saviour, notwithstanding the false Witnesses that were produced, went and told the Jews, that he found no Fault in him; and would have remitted him again into their Hands. The Chief Priests being the more enraged, charged him with stirring up the People from Galilee to that Place; whereby Pilate finding he was a Galilean, sent him to Herod. Herod was overjoy'd at the Sight of him, having heard of the many wonderful Miracles which he had wrought: but Christ not answering the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to Pilate; who called together the Chief Priests, and the Rulers, and the People, and told them again, that neither himself nor Herod could find any Thing against him worthy of Death; and would have released him on account of the Feast of the Passover, (when he was obliged to release one Prisoner, whoever they pleased) being unwilling to condemn him; and concerned also at the Message sent by his Wife, who charged him not to have any Thing to do in the Death of that just Man, for whom she had suffered many Things in a Dream: But the wicked Priests and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barabbas; who, for Robbery and Murder, was condemned to die.* Pilate then ask'd them what he should do with Jesus? They all, in a Rage, cried out, *Crucify him, Crucify him.* Pilate, thinking to assuage their Fury, and to gratify their malicious Spirit, condemned our Saviour to be scourged; imagining that this Punishment might be a Means to make him escape Death.

Judas, who had betrayed him, by this Time had consider'd the Crime he had committed, was seized with Despair, and brought back to the Jews the thirty Pieces of Silver, which he had received as a Reward; telling them he had sinned in betraying innocent Blood; and having thrown his Money into the Temple, went away and hanged himself.

After this the Soldiers of the Governor stripped Jesus, putting on him a Purple Robe, and a Crown of Thorns, and then, in scorn, bowed the Knee to him, saying, *Hail King of the Jews,* and spit upon him, and smote him on the Head with a Reed; and in this Condition Pilate presented him to the People, saying, *Behold the Man;* but the Chief Priests and Of-

ficers cried out again, *Crucify him, &c.* Pilate said, *Take ye him, and crucify him, for I find no Fault in him.* The Jews answered, that by their Law he ought to die, and cunningly insinuated unto Pilate, that he shewed but small Affection for the Roman Emperor, in taking a Man's Part who had declared himself a King in Opposition to Caesar. The Governor, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying he was innocent of the Blood of that just Person, let them look to it. To which all the People answered, *His Blood be upon us, and upon our Children.* And soon after he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the Jews, and set Barrabbas at Liberty.

The Jews having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being impatient of Delays; and, loading him with his Cross, made him depart out of Jerusalem to go to Mount Calvary; which was the usual Place where Malefactors suffered. But finding our Saviour's Spirits faint under so great a Burden, they compelled one Simon to carry it after him, attended by the insulting Shouts of the People that followed him.

Our blessed Lord being come to Mount Calvary, he was offered Vinegar mingled with Gall to drink, was stripped of his Raiment, upon which the Soldiers cast Lots, and nailed him to the Cross between two Thieves. And tho' our Saviour prayed to his Father to forgive them, for they knew not what they did, they still insulted him, shaking their Heads, and saying, *Thou that destroyest the Temple, and buildest it in three Days, if thou be the Son of God, come down from the Cross;* and in general mocked him and reproached him, saying, he pretended to save others, but that he could not save himself. Even one of the Malefactors that died with him said, *If thou be Christ save thyself, and us that suffer with thee:* But the other became a Convert, and justified our Saviour's Cause against his Companion, saying, *As for our Parts we suffer justly; but this Man has done nothing amiss.* And, addressing himself to Christ, whom he knew, by an enlighten'd Knowledge, to be King, in another Sense than Pilate did, (who wrote over his Head in Latin, Greek, and Hebrew, **THIS IS JESUS KING OF THE JEWS**) he intreated him to remember him when he came into his Kingdom; which Request our Saviour graciously granted, and promised he should be that Day with him in Paradise.

Our holy Redeemer seeing the blessed Virgin standing at the Foot of the Cross, with St John the beloved Disciple, he said to his Mother, *Woman, behold thy Son:* And to St John he said, *Behold thy Mother.* About the Sixth Hour there was Darkness over all the Land till the Ninth Hour, at which Time Jesus cried with a loud Voice, *Eloi, Eloi, Lamafabachbani;* that is to say, *My God, my God, why hast thou forsaken me!* And having perform'd all Things as the holy Prophets had foretold, said, *I thirst;* and having tasted a little Vinegar, cried out with a loud Voice, *Father, Into thy Hands I commend my Spirit,* he bowed his Head, and gave up the Ghost.

The

The Gospel according to St JOHN.

Q. *WHY is St John compared to Ezekiel's Eagle?*

A. Because of the most evident Proofs which he gave of the Divinity of Christ, which is the chief Contents of the first Chapter.

Q. *What was John?*

A. An Apostle, and the entirely beloved of Christ, *ch. xiii. 23.*

Q. *How did he write the Gospel?*

A. As both an Eye-witness and an Ear-witness of that which Christ had said and done.

Q. *What follows in this Place to be handled?*

A. These four Branches; the Conviction of Christ, his Execution, Resurrection, and Ascension.

Q. *Were not the Jews satisfied with the Imprisonment of Christ?*

A. No, they sought likewise to put him to Death?

Q. *Why did they pursue him with such Hatred, having done so many good Deeds among them?*

A. Upon the same Reason that Vice pursues Virtue, Iniquity Godliness, Falshood Truth, and Darkness Light.

Q. *How are they blinded?*

A. By Rage and their own Affections.

Q. *What are the Affections?*

A. Like Whirlwinds, when they have once got the upper Hand over Reason; as appeareth by the Jews, that would hear nothing, but cried, Crucify him, crucify him, *chap. xix. 15.*

Q. *What did they object against him?*

A. That he did seduce the People, blaspheme, was not *Cæsar's* Friend, and worse than *Barrabbas* a Thief.

Q. *How did they say he seduced the People?*

A. By false Doctrine, in denying Righteousness by the Law, *chap. v. 24.*

Q. *How blaspheme?*

A. In calling himself the Son of God, *chap. x. 33.*

Q. *How not to be Cæsar's Friend?*

A. In making himself a King, *chap. xix. 12.*

Q. *How worse than Barrabbas?*

A. In that they thought a Blasphemer worse than a Thief.

Q. *What Thief was this?*

A. *St Peter* in the third of the *Acts* calls him a Murderer; *St Matthew*, a notable Thief; *St John* says he was a Robber; and *St Luke* tells us that for Sedition and Murder he was cast into Prison, *chap. xxiii. 19.*

Q. *How did Christ confute the Objection of the Jew?*

A. First, by saying he was the Way, the Truth, and the faithful Shepherd; and therefore did not seduce the People, *chap. xiv. 16. and x. 11.*

Q. *How secondly?*

A. By saying what he did he did by the Inspiration of the Holy Ghost, and Power of God the Father; and therefore did not blaspheme, *chap. v. 12. x. 30.*

Q. *How*

Q. How thirdly?

A. By protesting openly, that what was due to *Cesar*, ought to be given unto *Cesar*; and therefore he was no Enemy to *Cesar*.

Q. How fourthly?

A. By shewing he came to enrich them with all the Treasure of a happy Life; and therefore was no Thief like *Barabbas*, chap. vi. 48. and vii. 18.

Q. Were they not satisfied with this?

A. No, not tho' *Pilate*, the chief Magistrate, before whom he was indicted, did certify them, from the Judgment-seat, that he found no Fault in him, chap. xviii. 38.

Q. Why did not then Pilate set him free?

A. Because he respected more the Displeasure of the People, than the Discharge of his own Conscience; wherein he shewed himself a bad Magistrate.

Q. Was Pilate altogether without Compassion, when he gave Judgment upon Christ?

A. No, he had a kind of Compassion, but it was counterfeit; and therefore tho' he would wash his Hands never so often, he cannot clear himself from the Guilt of innocent Blood.

Q. How many sorts of Cruelty are there?

A. Three.

Q. Which be they?

A. The first is of such as procure it, who, nevertheless, will not execute it themselves; and this was the Cruelty of the *Jews*. The second is of such as devise

not themselves to be cruel; but when the Word is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Immanity and Brutishness of Heart; and this is the Cruelty of Tyrants and wicked Men put in Authority. The third is of such as neglect their Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would; and such was the Cruelty of *Pilate*, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

Q. How many Ways may we help the Distressed?

A. Four.

Q. Which be they?

A. Either in Person when we travel and labour for their Deliverance; or with our Goods, in relieving their Wants; or with our Counsel, to direct them; or with our Power quite to deliver them.

Q. Had Christ any such Friends?

A. No, nor did he need them, because he could have delivered himself if it had pleased him.

Q. Where were his Apostles?

A. Fled from him.

Q. Peter boasted he would die for him, and did he now forsake him in his Extremity?

A. He did not only forsake him, but he flatly forswore he knew him not.

Q. How often?

A. Three Times the same Night

Night that Christ was apprehended, chap. xviii.

Q. What learn we by this?

A. The Inconstancy of Flesh and Blood, and Fickleness of worldly Friends.

Q. What became of Judas that betrayed him?

A. As of a pernicious Traitor.

Q. How was that?

A. He hanged himself.

Q. Who gave him that Judgment?

A. His own guilty Conscience.

Q. How many Offices of Torment doth a guilty Conscience include?

A. Four.

Q. Which be they?

A. Of an Accuser, a Juror, a Judge, and an Executioner.

Q. How of an Accuser?

A. In laying our Sins to our Charge, Rom. ii. 15.

Q. How of a Juror?

A. By giving in Evidence against us.

Q. How of a Judge?

A. In condemning us.

Q. How of an Executioner?

A. By inflicting deserved Punishment.

Q. What is it to have a guilty Conscience?

A. To live in a continual Torment and Hell of Mind?

Q. What was the Manner of Christ's Execution?

A. The Death of the Cross.

Q. What Extremity did he suffer before he was nailed upon the Cross?

A. He swet Water and Blood, was falsely accused, buffeted, spit upon, scourged, reviled,

and his Garments parted before his Face.

Q. What Extremity did he endure upon the Cross?

A. His Hands and Feet were nailed, his Side pierced with a Spear, he drank Vinegar and Gall, was forsaken of God, and rejected of the World.

Q. For whom did he suffer all these Torments?

A. Not for any Offence of his, for he was immaculate; but for our Sins, which were infinite.

Q. To what End did he suffer them?

A. To the Satisfaction of the Justice of God, and the Redemption of our Souls.

Q. What learn we by that?

A. His Obedience to God the Father, and his Love towards us.

Q. Wherein appeared his Obedience towards God?

A. In two Things.

Q. Which be they?

A. In performing all that God had commanded, which is called actual Obedience; and in patient bearing all that was imposed upon him, which is called passive.

Q. Wherein appeared his Love towards us?

A. In giving his Life for us, when we were yet his Enemies.

Q. What is Life?

A. The Power and Vigour of the Soul, expressed by the Instrument of the Body.

Q. What is the Opinion of Atheists touching Life?

A. Some think, because a Man liveth no longer than he breatheth, that the Life of Man is no-

nothing but a Puff of Wind. Some again, because the Loss of much Blood, bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood; and others, because in Death they perceive no Difference between Men and Beasts, therefore they hold our Lives to be as the Lives of Brute Beasts, vanishing, without Immortality of Soul; but all these Opinions are corrupt and lewd.

Q. Why so?

A. Because they are grounded only upon the Corporal Senses.

Q. How do you prove the Soul to be immortal?

A. Because it is the Image of God, which is a Spirit and eternal; for there must always be an Agreement between the Image and the Thing whereof it is an Image.

Q. What Part of Christ did suffer Death?

A. His Humanity.

Q. Of what doth his Humanity consist?

A. Of Body and Soul, like unto ours, Sin only excepted.

Q. Did his Soul suffer Death?

A. It did.

Q. Why then the Soul is not immortal?

A. There be two Kinds of Death, one corporal, which is a Dissolution of the Soul from the Body; another spiritual, which is a Separation of the Soul from the Presence of God. And in this Sense it is said, that Christ's Soul did die, insomuch as for a while it was excluded from the Presence of God.

Q. What Part of Christ did not suffer?

A. His Deity; by which he did overcome Death.

Q. How did Victory over Death appear?

A. By his Resurrection.

Q. When was that?

A. Upon the third Day.

Q. What Benefit have we by his Resurrection?

A. The Assurance of the Immortality both of Soul and Body, and that Sin, Death, nor Hell, shall have no Power over us, so long as we believe in him.

Q. How prove you that?

A. By his own Words, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live, chap. xi. 23. And again, he that believeth in the Son, hath Life everlasting: and he that believeth not in the Son, shall not see Life, but the Wrath of God abideth on him, chap. iii. 36.

Q. What Kind of People held Opinion that there was no Resurrection?

A. The Sadducees; and therefore they tempted Christ with the Question of the Woman that had seven Husbands, whose Wife she should be at the Day of the Resurrection.

Q. How did Christ answer that Question?

A. By saying, that in the Kingdom of Heaven they neither marry nor are married, but are as the Angels of God.

Q. What are they called that amongst us deny the Resurrection?

A.

A. Atheists.

Q. How many Sorts of Atheists are there?

A. Two.

Q. Which be they?

A. The one, that persuade themselves the Soul is mortal as well as the Body; the other, such as have some Opinion of the Immortality of the Soul, yet they think there is no Hell nor Punishment for Sin after this Life.

Q. How doth the Scripture disprove the first?

A. By saying, that whosoever believeth in Christ, shall not perish, but have eternal Life, chap. v.

Q. How the second?

A. By the Words that God shall say to the Wicked at the Day of Judgment; Depart from me ye Cursed into everlasting Fire prepared for the Devil and his Angels, Matt. xxv. 41.

Q. How many Sorts of Angels be there?

A. Two, Good and Bad.

Q. Of what Substance are good Angels?

A. Not of the Nature and Essence of God, nor immortal of themselves; but have their Immortality from God, who both gives it unto them, and preserves them in it.

Q. What Difference is there betwixt the Spirits of Men and Angels?

A. Angels are of a more glorious Essence; besides the Spirits of Men are joined unto Bodies,

the Spirits of Angels are not.

Q. Are not the Spirits of good Men celestial?

A. Yes, not in respect they are drawn from the Nature of God, but in respect of the Agreement there is betwixt God and them.

Q. What Difference is there betwixt the Spirits of Men?

A. A Spirit is common to all Men living, as well Infidels as others; but the Spirit of God regenerates those that are born anew by Faith and the Holy Ghost.

Q. To whom did Christ first appear after his Resurrection?

A. To Mary Magdalen, and afterwards three several Times to his Disciples.

Q. How long was he upon the Earth after his Resurrection?

A. Forty Days, and then was taken up on high, and a Cloud received him, Acts xiii. 9.

Q. Did he not ascend before forty Days, seeing he forbids Mary to touch him because he was not yet ascended; and tells them, I ascend to my Father and your Father? &c.

A. He did not; he staid to settle and establish the wavering Faith of his Disciples.

Q. Where was Christ when he was taken up?

A. Upon Mount Olivet.

Q. How doth this Gospel conclude?

A. With John's asserting the Truth of those Things which are delivered in it.

Obs.

Obj. Jesus Christ having accomplished his Sacrifice on the Cross, and continued obedient to the Death, there happened several Things which plainly discovered who he was, and signified to the *Jews* what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darkness for three Hours, the Veil of the Temple was rent from the Top to the Bottom, the Graves were opened, the dead Bodies of divers Saints, which slept, arose, and appeared to several in *Jerusalem*. So many extraordinary Prodigies made the Centurion, who commanded the Soldiers, and they that were with him to watch our Saviour, greatly afraid, and they cried out, saying, *Certainly this was a righteous Man. This was the Son of God.*

Now the *Jews*, whose Temper it was to be scrupulous in Things of no Weight, yet forward to commit the most palpable Injustice, thinking it a great Crime to suffer these three crucified Bodies to remain on the Cross during the Time of the Passover, therefore they intreated *Pilate* that their Legs might be broken, and that they should be taken down; which being granted, they broke those of the other two, but not the Legs of Jesus, because he was dead already; that the Scriptures might be fulfilled, *A Bone of him shall not be broken, &c.* At Night *Joseph of Arimathea*, a rich Man and a secret Disciple of Jesus Christ, who was not anywise consenting to his Death, came boldly to *Pilate* to beg our Saviour's Body; which he readily assented to: Whereupon *Joseph*, together with *Nicodemus*, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linen Cloth, they buried it in a new Tomb hewn out of a Rock, and put a great Stone to the Door of the Sepulchre, &c. But this did not satisfy the *Jews*; for they were afraid lest it should be published that he was risen: They therefore went and told *Pilate*, that this Deceiver, while he was living, had said, *After three Days I will rise again*, and desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was risen. *Pilate* set a Watch accordingly: But hereby they blinded themselves with their own Wisdom; for, by designing to prevent our Saviour's Resurrection, they confirmed the Belief thereof by many notable and undeniable Proofs: for the Sepulchre being thus guarded, and the Stone which secured it sealed, there immediately arose a great Earthquake, and the Angel of the Lord descending from Heaven, rolled away the Stone, and sat thereon, his Eyes shining like Lightning, and his Garments were white as Snow. The Guards were hereby struck with Terror, and became as dead Men, hasting to *Jerusalem* with the News of what had happened, to the Priests; who immediately assembled to consult what to do: They at length agreed to corrupt these Soldiers with a Sum of Money, and they were to declare to all People, that whilst they slept, his Disciples came and stole away the Body; telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly; and the *Jews* to this Day affirm the same Falsity.

Now *Mary Magdalene*, and *Mary* the Mother of *James*, and *Salom*, and certain others, whose Love was the same to Jesus both living and dead, being come early to the Sepulchre, to perfume our Saviour's Body with

Spices,

Spices, argued among themselves who should roll away the Stone that shut up the Passage into the Sepulchre; but were greatly surprized when, drawing near, they saw it open; and yet more, when they enter'd in, not finding him whom they sought for.

Mary Magdalene ran immediately to give Notice of this to the Apostles; and St Peter being come to the Sepulchre with St John, saw the Linen Cloth where the Body of Jesus was wrapt, and they were perplex'd; for as yet they knew not that the Scripture says, *He must rise again from the dead.* So going away in an Astonishment, Mary Magdalene tarried behind, shedding Tears in the Sepulchre; when two Angels, cloathed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body lay, asked Mary why she wept? She answered, *They have taken the Lord out of the Sepulchre, and we know not, &c.* But turning about she saw Jesus, (whom she took for a Gardener) who asked her why she wept? To whom she said, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* Jesus said unto her, *Mary:* Upon which she knew him; and being transported with Joy, ran to embrace his Feet: But he said, *Touch me not; for I am not yet ascended to my Father;* charging her to go and tell the Disciples what she had seen. This is the first Appearance of Jesus after his Resurrection: His Disciples count eleven more which he made in the Flesh before his Ascension, ten of which were in the Space of 40 Days, as St Luke affirms, *Acts i.* The second was to Joanna Mary, the Mother of James, and the other Women, as they returned homeward, who were permitted to kiss his Feet, *Mat. xxviii.* The third to Simon Peter alone: The fourth to the two Disciples going to Emmaus: The fifth to all the Apostles, and other Disciples together, when the Doors were shut: The sixth to the same Company again, after eight Days; at which Time he did eat and drink, and suffered them to touch his Body: The seventh to St Peter and St John, with five other Disciples, when they were fishing; with whom he vouchsafed likewise to eat: The eighth to eleven of his Disciples at once, upon Mount Tabor, in Galilee: The ninth to above five hundred Brethren at once, *1 Cor. xv. 10.* The tenth to St James, as the Apostle testifieth: The eleventh to all his Apostles, Disciples, and Followers together, upon Mount Olivet; when, in their Presence, he ascended into Heaven: The twelfth, and last, after his Ascension to St Paul, *1 Cor. xv. 8.* And last of all he was seen of me also, as one born out of due Time.

The Time of his Ascension being come, the eleven Disciples went away into Galilee, to Mount Olivet, where Christ had commanded them; who appearing to them, they worshipped him; but some doubted. He then declared to them, that he had received all Power both in Heaven and Earth; and sent them to teach and baptize all Nations, promising that he would be with them to the End of the World, and would give them Power to cast out Devils, &c. commanding them not to depart from Jerusalem till he had sent the Promise of the Father to them, and that they were endued with Power from on high; and that after the Holy Ghost was come upon them, they should receive Power to be Witnesses to him, both in Jerusalem, and the uttermost Parts of the Earth. And it came to pass, after the Lord had

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spoken

spoken to them, when he had blessed them, he was parted from them, &c. in the Presence of at least a hundred and twenty Witnesses, as St Luke hath exactly declared in every particular Circumstance, *Acts i.*

After his Disciples had continued ten Days together, and no doubt had suffered many Inconveniences, Jesus performed his Promise, by sending the Holy Ghost, the Comforter; by whose Coming, besides the spiritual Joy which possess their Souls, they received Fortitude and Courage to go forth into the World; they had the Gift of Tongues, that so all People might understand the good Tidings of Salvation which they brought; and were likewise endued with the Spirit of Wisdom and Illumination in the highest Mysteries, having the Power of working such Signs and Miracles as made the World astonish'd, being but mean unlearned Fishermen, Tentmakers, &c. chosen out, and assign'd to perform this weighty Work, preaching the Gospel of Christ thro' all the World; no Danger nor Persecution, no, not Death itself, having Power to shake their Constancy, they joyfully laying down their Lives, confirming their Doctrine with Comfort, Courage, and in full Expectation of being rewarded with Crowns and Kingdoms in another World.

Jesus, to manifest his divine Power in directing the Style and Pen of the Evangelists, who recorded his Birth, Life, &c. left nothing written by himself, but passed out of the World in Innocency and Silence, without any Ostentation of his own Actions, that the Prophecy of *Ezekiel* might be fulfilled, that there should be four undeceivable Witnesses, which should, Day and Night, without ceasing, preach, extol, and magnify their Lord and Master. The first and last, namely St *Matthew* and St *John*, were Apostles, St *Mark* and St *Luke* were two of Christ's Disciples, who recorded what they had understood by Conference with the Apostles.

The first Gospel was writ in *Hebrew*, because the Actions of Christ were performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman* Tongues: And tho' they wrote their Histories in divers Countries, far distant from each other, yet they exactly agree in most Particulars.

They published them when great Numbers were alive that had seen the Facts, and many more who endeavoured to contradict them. They set down the City, Town, Village, Place, Time, Men, Women, &c. They did not write in *Judea* of Things done in *India*, but in the same Country where they were publicly known. They published their Gospels in their own Lifetimes, and preached the same Things. They never alter'd or amended their Writings from what they first set down. And, lastly, they laid down their Lives in the Defence and Justification of what they had written. Their Manner of writing was sincere, without Art or rhetorical Flourishes. They flatter none, no not Jesus himself; but relate his Infirmities, as he was Man: In confirmation of which the divine Providence ordained that most infinite Number of Witnesses, or Martyrs, of all Conditions, Ages, and of both Sexes, should sacrifice their Blood in Testimony of Christ and his Doctrine; being put to Death with such intolerable Torments by the bloody Tyrants of the Earth, as were never before heard of (more suffering in two Months for the Sake of Christ than were put to Death

Death by *Jews* for 2000 Years before) : all which they endured with such invincible Courage and Alacrity, that their very Enemies were convinced they were supported by some divine Power.

To conclude, by all that has been said, three Things of high Importance have been manifested. 1st, That from the Creation there have been Promises, in all Times and Ages, that a Messiah and Saviour should come into the World, in whom all Nations should be blessed ; with the Time, Manner, and Circumstances of his Coming, and of his Person, Doctrine, Life, Death, Resurrection, and Ascension. 2^{dly}, That all the Particulars concerning him, set down by the holy Prophets, were exactly fulfilled in Jesus Christ. 3^{dly}, That our blessed Saviour gave likewise many other infallible Signs, Manifestations, Demonstrations, and Arguments, of his own Deity and omnipotent Power, after his Ascension into Heaven. By all which Ways, Means, and Proofs, and by a thousand more which might be added, all good Christians may be firmly persuaded of the Truth of their Religion.

Let us all then endeavour to come to the Knowledge of Jesus Christ, and to have a saving Faith in him ; and not to be contented only with an outward Profession of Christianity, without the Power thereof, and so find ourselves in the Number of those miserable Souls, to whom Christ shall say, in the great Day, *Depart from me, for I know you not ;* but may have our Portion among those holy Souls, to whom our Lord shall give that joyful Welcome, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

The ACTS of the APOSTLES.

Q. *HOW* doth this Book begin?

A. With a particular Account of Christ's Ascension into Heaven, in the Sight of his Apostles, after he had conversed with them forty Days from his Resurrection.

Q. *By whom* was it written?

A. It is generally believed to be written by St Luke.

Q. *What Reason* have we to believe so?

A. Several Reasons: the Style of this Book is the same with that of the Gospel ; hath a Reference to the End of it, and both are dedicated to Theophilus.

Q. *After that Christ ascended*

into Heaven, whom did he leave on Earth for the building up of the Church?

A. His eleven Apostles.

Q. *What was the first Work of the Apostles after Christ's Resurrection?*

A. They and the rest of the Believers being assembled together, chose one out of the other Disciples to succeed Judas.

Q. *Who were appointed to stand for the Place?*

A. Judas, called Barsabas, and Matthias.

Q. *How were they to be chosen?*

A. By Lot and Prayer adjoin-

ed.

Q. Upon whom did the Lot fall?

A. Upon Matthias, who was then reckoned amongst the twelve Apostles.

Q. How did the Lord strengthen them?

A. By sending the Holy Ghost unto them, chap. i. 4.

Q. In what Likeness did the Holy Ghost appear, and at what Time?

A. Upon the Feast of Pentecost, when they were all assembled together at Jerusalem, in the Exercises of their Devotion, he was given with the Sound of a rushing mighty Wind, in cloven Tongues like Fire.

Q. With what did it endow them?

A. With the Knowledge of Languages.

Q. To what End?

A. That they might preach to all Nations.

Q. Was that their Office?

A. Yes, Christ enjoined them thereunto, chap. i. 8.

Q. Upon how many Points did their Office consist?

A. Of Two, namely to baptize and to instruct.

Q. How did they baptize?

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. How did they instruct?

A. By testifying the Death, Resurrection, and Ascension first, then teaching of Faith, Repentance, and good Works, chap. ii. 23 to 29.

Q. What Power had they given them to confirm their Doctrine?

A. The Power of working Miracles; as making the Lame to walk, healing the Sick, and raising the Dead, chap. iii. 6. and ix. 34, 40.

Q. Who stood against them?

A. The Practice of the Devil.

Q. Who defended them?

A. The Providence of God.

Q. How did the Devil practise against them?

A. By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes, and Death.

Q. To what Purpose and End did the Devil do this?

A. To overthrow, or at least to stop the Course of their Preaching, if it had been possible.

Q. How did God defend and preserve them?

A. He revealed the Conspiracies against them, chap. vi. 24. He pacified the Tumults and Commotions, chap. x. 33 to 41. He sent them Refuge in Time of Persecution, chap. xiv. 6. He converted the Hearts of their Slanderers, chap. ii. 37. He delivered them out of Prison, chap. v. 19. He comforted them when they were beaten, chap. v. 41. and xxiii. 11. And in Death he gave them Life, chap. xiv. 19.

Q. Who conspired against them?

A. The Jews.

Q. How?

A. When Paul was imprison'd by them, 40 or more took an Oath, that they would not eat nor drink until they had slain Paul, chap. xxiii. 12, 13.

Q. Under what Colour would they execute their Malice?

A. Under Pretence of having him brought forth to be examined, that by the Way they might murder him.

Q. How did God reveal this Conspiracy?

A. Paul's Sister's Son overheard it, and was sent to tell the Captain of the Castle, ch. xxiii. 20, 21.

Q. What did the Captain when he heard it?

A. He sent Paul with a Guard of Men to Cesarea, to Felix the chief Governor.

Q. Who raised Tumults against them?

A. The Jews, and one Demetrius a Silversmith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a Tumult?

A. Against Paul, Gaius, and Aristarchus, Paul's Companions.

Q. Why?

A. Because they spoke against Images, by making which he got his Living.

Q. What was Demetrius's Intent by this Commotion?

A. To have Paul and his Disciples suppressed.

Q. How did God prevent his Purpose?

A. The Town-Clerk pacified the People, and the Men were let go, chap. xix. 35.

Q. Who were the Devil's Instruments to persecute the Apostles?

A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other Places.

Q. Whom did Herod persecute?

A. He killed James, and put Peter in Prison, chap. xi. 2, 5.

Q. Who was God's Instruments to deliver Peter?

A. An Angel.

Q. How was Herod punished for his Cruelty?

A. He was eaten to Death with Worms, chap. xii. 23.

Q. Whom did the unbelieving Jews persecute at Iconium?

A. Paul and Barnabas.

Q. How were they delivered?

A. God gave them Knowledge of their Dangers.

Q. Whether went they for Refuge?

A. To Lystra and Derbe, Cities of Lyconia, chap. xiv. 6.

Q. Who were persecuted at Thessalonica?

A. Paul and Silas.

Q. How escaped they?

A. Their Friends sent them away by Night to Berea, chap. xvii. 10.

Q. Who were the Devil's Instruments to slander the Apostles?

A. The Jews.

Q. Where?

A. At Jerusalem.

Q. In what Manner?

A. By saying, when they spoke all Manner of Languages, that they were drunk with new Wine, chap. vii. 13.

Q. How did God make them repent their Slander?

A. By touching them with Remorse of Conscience.

Q. Who were the Devil's Instruments to imprison the Apostles?

A. King Herod, the Jews, and the Roman Substitute.

Q.

Q. Who were God's Instruments to deliver them?

A. An Angel, and such Men as he raised to be their Friends, chap. v. 19.

Q. How did God comfort the Apostles when they were beaten?

A. By speaking unto them in Visions, chap. xxiii. 11.

Q. Who was the first Martyr?

A. St Stephen?

Q. What was he?

A. One of the seven Deacons ordained by the Apostles.

Q. To what End?

A. To be careful that no Poor of the Church should want Relief, chap. vii. 1.

Q. How died he?

A. He was stoned.

Q. By whom?

A. By the whole Multitude of the Jews.

Q. For what Cause?

A. None, but that being full of Faith and Power, he did great Miracles among the People.

Q. What Comfort did he find in Death?

A. Unspeakable; he saw Heaven open, and the Son of Man, sitting on the Right Hand of his Father.

Q. What did he to his Persecutors?

A. Not only forgave them, but prayed that that Sin might never be imputed to them.

Q. What may we learn from St Stephen?

A. Zeal for God, Patience for ourselves, and Charity to our Enemies.

Q. To which of the Apostles did he give Life in Death?

A. To Paul.

Q. In what Manner?

A. When Paul was stoned by the Men of *Lystra*, and carried out of the City for dead, God raised him up again, even in the Midst of the Disciples that stood about him, chap. xiv. 19. 20.

Q. What learn we by the Sequel of this Discourse?

A. That God, by simple Men, in spite of all Tyranny, replenish'd the whole World with the Sound of the Gospel.

Q. But Paul, as we read in the eighth Chapter, persecuted the Church, and consented to the Death of Stephen; how came he then to be an Apostle?

A. The Spirit of God (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more Souls to the Church than he did.

Q. How doth that appear?

A. By his painful Travels thro' many Countries, his Stripes, Imprisonment, Stoning, Danger by Land and Sea, which he joyfully suffered for the Sake of Jesus Christ.

Q. Why did God suffer his chosen Servants to be so cruelly used by the World?

A. For three Reasons.

Q. Which be they?

A. That he himself might be the more glorified by their Deliverance, their Enemies more justly condemned, and his Servants more worthy of their Reward in Heaven.

Q. As they were painful to reach

reach, were the People as ready to follow their Doctrine?

A. Many were of those whose Hearts were prepared for that Calling; but otherwise they that were not refused.

Q. It appeareth then, that Faith is the Gift of God only?

A. It is, and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the Woman of the *Thyatirians*, whose Heart the Lord opened, that she attended to the Doctrine of *St Paul*, chap. xvi. 14.

Q. What strange Conversions were there made by the Apostles?

A. The Conversion of the *Ethiopian Eunuch*, of *Cornelius*, and *Paul's Jaylor*.

Q. Why did the Conversion of these Men seem more strange than the rest?

A. Because, in the Eye of the World, both for their Calling and Quality, they seemed more unlikely to be converted than any other.

Q. How?

A. The Eunuch was of the Heathens that worshipped strange Gods, chap. viii. 17. *Cornelius*, a Soldier, whose Profession might seem to harden his Heart against the first Impression of Christian Faith, chap. x. 5. And the Jailor, a forward Minister to execute the Cruelty of such as persecuted Christ and his Church.

Q. How did the Converted shew themselves afterwards to the Christians?

A. By their Works.

Q. What were they?

A. The Eunuch planted the

Gospel in *Ethiopia*; *Cornelius* used much Prayer and Alms-deeds; and the Jailor dress'd the Wounds of *Paul* and *Silas*, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must be Christians in Nature.

A. No; for otherwise we shall be sure to undergo the Wrath of God.

Q. By what Example?

A. By the Example of *Ananias*, *Sapphira*, and of *Eutichus*.

Q. What were their Faults?

A. In that whereas it was a Custom amongst them, to employ all their Goods to the Benefit of their Brethren, they kept back a Part for their own private Use.

Q. How were they punished?

A. With sudden Death, chap. v. 5, 10.

Q. If God sheweth such Severity upon them, in that they distributed not their whole Substance to the Maintenance of Christian Charity, what ought they to fear that will bestow nothing, no not so much as the Superfluity of their Riches, to the relieving of their distressed Brethren?

A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. Wherein did *Eutichus* offend?

A. Being of the Congregation of the Faithful, as he sat with others to hear *Paul* preach, neglected his Doctrine, (as in many Ser-

Sermons with us we may see the like) and fell into a Sleep.

Q. How did God punish him?

A. He made him an Example to the whole Assembly, by suffering him to fall from the third Loft; so that he lay for dead, till *Paul* revived him.

Q. Need our Christians fear any such Danger?

A. They need not fear falling to the Ground; but they may sit in Dread of a greater Fall.

Q. What is that?

A. From the Top of Heaven to the Bottom of Hell, if when they should hear the Word of

God, they suffer Sleep to stop their Ears.

Q. What became of Paul after this?

A. He was imprison'd, and after that ship'd for a Voyage to *Rome*; but in a Storm was cast upon an Island, call'd *Melita*, and afterwards came to *Rome*, having wrought several Miracles among the People.

Q. How long staid Paul at Rome?

A. He dwelt there two whole Years, preaching the Kingdom of God, and declaring the Doctrine of Christ.

Obs. As the Evangelists transmitted to the Church of Christ the History of the Life, Acts or Deeds, Sayings or Doctrines, Sufferings, Passion, and Death of our Lord; during his 33 Years Abode upon Earth; so the blessed Spirit of God, whom we stile the Holy Ghost, inspired the sacred Penman, the Evangelist *Luke*, by the Assistance of the Apostle *Paul*, to continue in writing the Effects of his Glorification, in this Book call'd the *Acts of the Apostles*; not as comprehending and particularly describing all the Deeds and Sufferings, &c. of all the Apostles, for they are almost confin'd to the History of *Peter* and *Paul*, but because it gives us a sufficient Light into the Manner of the Apostles ordering themselves and the Churches of the Faithful, which were converted to the Faith of Christ by their Preaching: Setting forth, how Christ, being ascended into Heaven, and seated at the Right Hand of his Father, sent his Holy Spirit upon the Apostles, as he had promised, to enable them to establish his everlasting Kingdom, by gathering together his Church out of all Nations indifferently; by which the World being reduced under a new Form of Conduct and Government, might, as it were, receive a new Shape, being risen again from Death and Darkeness, in the Light of Grace, Salvation, Truth, and Life, spread abroad over the whole World.

The Breach made in the Company of the Apostles, by the Fall and Death of the Traitor *Judas*, being restored by the chusing of *Matthias*, and the Lord miraculously sending down from Heaven upon them all, the Abundance of the Gifts of his Spirit, &c. and the Power of their Ministry being established, was afterwards communicated to many of the new Converts with the same Authority.

The holy Apostles thus qualified, set about their great Work of publishing the Gospel of Salvation, and planting the Church, beginning at *Jerusalem*; where, at their first Preaching, they converted about 3000, *Acts* ii. 14.

I shall now give a particular Account of their Lives, Preaching, and Sufferings, in their different Dispersions, which I have gathered from the most authentick Writings of the primitive Fathers, as well as from the Book of the *Acts*; which, from the Beginning, was received into the Canon of the Holy Scriptures.

And, first, *St Matthew*, call'd also *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus* a *Galilean*, and of *Mary*, the Kinswoman of the blessed Virgin. He is said to be born either at *Capernaum* or *Nazareth*, by Profession a Publican, or a Collector of the Taxes imposed upon the *Jews* by the *Roman* Emperors, and was the first called to be an Apostle, and the first of the Evangelists that writ the Gospel and History of our Saviour, at the Intreaty of the *Jewish* Converts at *Jerusalem*, by the Appointment of the Apostles, about eight Years after his Death.

'Tis affirmed, that *St Bartholomew* carried *St Matthew's* Gospel along with him to *India*, and there left it: For *Pontanus* preaching the Faith in the *Indies*, found there a Copy of it in *Hebrew*, which he brought to *Alexandria*, and it was preserv'd to his Time in the Library of *Cesarea*; which Original being lost, we have only the *Greek* Version, whose Author is unknown, tho' 'tis attributed both to *St James* and *St John*. Another Copy was found by the *Nazarenes* in *Berea*, in the Time of *St Jerom*, as he himself affirms; adding withal, that he obtained Leave of the *Nazarenes* to transcribe theirs, and that he afterwards transcribed it into *Greek* and *Latin*. And another was said to be found in digging up the Grave of *St Barnabas*, *A. D.* 485, being a Transcript of the Apostles own Writing. But of all those Copies we hear not of any now extant but the *Greek* Translation, done by *St John* and *St James*; which hath been all along generally received as authentick, and therefore reckoned among the Canonical Books of Holy Scripture.

It is said, after the Day of *Pentecost*, he went into *India*, and preached up and down eight Years; that he travelled from thence into *Æthiopia*, *Persia*, and *Parthia*, where he preached the Gospel for some Years, and at last suffer'd Martyrdom at *Naddabar*, in *Æthiopia*, by the Point of a *Halbert*, about the 70th Year of Christ, when *Jerusalem* was destroyed by the *Romans*, according to our Saviour's Predictions.

St Mark, tho' a *Roman* by Name, yet is certainly believed to be of *Jewish* Parents, and descended from the Tribe of *Levi*; and *Nicephorus* says, was *Sister's* Son to *St Peter*.

It is generally allowed, that he was one of the 70 Disciples, yet not a Follower of our Saviour, but a later Convert, probably by his Uncle, being his constant Attendant, Interpreter, Amanuensis, or Writer; for he was sent to *Egypt* by *St Peter*, to plant the Gospel in those Parts, and spent his Time mostly at *Alexandria*; where 'tis said he founded a Church, (which was the second Episcopal See) after his Return from the Regions of *Libia*, *Marmonia*, *Pentapolis*, and other barbarous Countries of *Africa*, westward.

His Gospel was written by him at the Instance of the converted *Jews* at *Rome*, who press'd him to draw in Writing, by way of History, what his Master had often preached to them; which done, it was perused by *St*

Peter,

Peter, ratify'd by his Authority, and publickly read by his Order in these religious Assemblies.

The *Romans* pretend, that this Gospel, being principally designed for the Use of the Converts at *Rome*, it was written in the *Latin Tongue*: But, as Dr *Cave* observes, it was as necessary for *St Mark* to write his Gospel in *Greek* for the Use of the *Romans*, as it was for *St Paul* to write his Epistles to that Church in the same Tongue, the *Greek* being then the modish Language, there being very few of the *Romans* of any Fashion but understood *Greek*, and mostly spoken by Strangers and *Jews* who understood little *Latin*.

It was written in the third Year of the Reign of the Emperor *Claudius*, and 43 from the Birth of our Saviour, and was frequently called *St Peter's Gospel*.

About *Easter* it happen'd, that the great Solemnity of the God *Seraphis* being to be celebrated, the prophane *Egyptians*, much concern'd for their old Pagan Idolatry, and to vindicate their Idol, broke into the Place where *St Mark* was at his Devotions, and, tying Cords to his Feet, dragged him on the Ground thro' the Streets to the Prison; where, in the Night, he had the Comfort of a divine Vision.

The Rage of the People being not yet satisfied, they came the next Day, early in the Morning, and again dragged him about, over Stones and rough Places, through the City, to a Place a little out of the Town, called *Baccus*; by which barbarous Usage his Body was so torn and bruised, that he expired in their cruel Hands. And *Metaphrastes* says, that they afterwards burnt his Body, and that the Christians did decently entomb his Bones and Ashes near the Place where he used to preach; and that the *Venetians* afterwards removed them from thence to their capital City; where they are still held in great Veneration: and *St Mark* is adopted for the Patron and tutelar Saint of that State; to whose Memory they erected and dedicated their Cathedral, one of the stateliest, richest, and most magnificent Churches perhaps in the World. The original *Greek Copy* of this Gospel is said to be likewise in their Possession, pretended to be written with his own Hand in *Aguilea*, and thence translated to *Venice* after many Ages; but the Letters are so worn out that they cannot be read.

The Learned are not agreed about the Time of his Martyrdom; but most are of Opinion, that he suffered about the End of the Reign of the Tyrant *Nero*, and that he survived the Martyrdom both of *St Peter* and *St Paul* a considerable Time.

St Luke was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies in the World, and also being the Place where the Disciples first took the Name of Christians. He particularly applied himself to the Study of Physick; in which he became a great Proficient: He was also very skilful in Painting, as we may learn from an ancient Inscription near *St Mary's Church* at *Rome*; wherein mention is made of a Picture of the Virgin *Mary*, in these Words, *Una ex 7 ab Luca depictis*, one of the seven painted by *St Luke*.

It is generally believed he was converted by *St Paul* at his first being at *Antioch*, and became his constant and Fellow-Labourer in the Ministry of
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the Gospel. His Writings, which are contained in two Books, namely, his Gospel, and his History of the Acts of the Apostles, written in *Greek* for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Stile, that they manifest how great a Share he had in the native Genius of his Birth-place; where, 'tis thought the first was written during his Travels with *St Paul*, about the Year 56; who, 'tis supposed, assisted him in composing the same, insomuch that it has been called *St Paul's Gospel*; which might seem probable enough, did not *St Luke* expressly declare, that whatsoever he writ in this Gospel, he received from the Testimony of those, who, from the Beginning, had been Eye-witnesses of all our Saviour's Works and Transactions. And as *St Austin* saith, the Holy Spirit so dictated to *St Mark* and *St Luke*, who were Disciples to the Apostles, as *St Matthew* and *St John*, who were Apostles themselves, that in a Manner they are one.

The History of the Acts of the Apostles was doubtless writ at *Rome*, when he was there with *St Paul* in his first Imprisonment. In his Gospel he chiefly insists upon these Things which relate to the sacerdotal Office of Christ, and supplies what seemed wanting in both the preceeding Gospels. In the Acts of the Apostles he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and *St Paul* especially, of whom he was best able to give an Account, having been his constant Attendant; and enlarges particularly upon the great Miracles wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection.

So far as he travelled with *St Paul*, and was his Coadjutor in the Ministry, we have a certain Account of in Scripture; but where he preached afterwards is not so apparent. Some say he went eastward, and preached in *Egypt* and several Parts of *Libia*: Others, that he planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is uncertain; but *Nicephorus* writes, that as he was preaching in *Greece*, the common People seized him, and for want of a Cross, hang'd or crucified him upon an Olive Tree, in the 48th Year of his Age, being never married.

Histricus, from the *Arabick* Copy, affirms, he was martyr'd at *Rome*, after *St Paul's* first Imprisonment there, who departed thence, leaving *St Luke* behind to supply his Place; which, he says, was the Reason why he no longer continued his History of the Acts of the Apostles.

St John was of the Town of *Bethsaida*, the Son of *Zebadee*, and *Mary* surnamed *Salome*. *Mary* was Daughter to *Cleophas*, Sister, or rather Cousin German to the blessed Virgin, and Brother to *St James*, named the Great. Some have thought he was the Disciple of *John* the Baptist, who went with *St Andrew* to Jesus; but the Time of his Conversion is uncertain: However, he was present at the Cure of *Peter's* Wife's Mother, the raising of *Jairus's* Daughter, and the Transfiguration on the Mount with his Brother *James*, to whom our Saviour committed the Care and Maintenance of his Mother, the blessed Virgin; and she on the other Hand was advised to consider him as her Son: upon which he took her to his House; which, *Nicephorus* says, he purchased in *Jerusalem* of *Annas* the High Priest.

Jesus Christ, when he called him to the Apostleship, being about 26 Years old,

old, gave him and his Brother the Name of *Boanargis*, or the *Sons of Thunder*, to shew the Strength and Greatness of their Faith.

He was the youngest of the Apostles; and St *Austin* believed that our Lord shewed him particular Kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind by his Gospel, Epistles, and Revelations.

He continued at his House till the Death of the Virgin *Mary*, which, *Eusebius* saith, was in the Year of our Lord 48, and some Time after took his Journey into *Asia*, as falling to his Lot, and founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c. from thence it is thought he went eastward, and preached in *Parthia*; about which Time, 'tis said, he wrote his Epistles: And having thus spent many Years, *Domitian*, the Roman Emperor, publishing an Edict for the destroying all Christians, the Apostle was sent bound to *Rome* by the Proconsul of *Asia*, as a Disturber of the Peace of the Empire; where he was treated with all the Cruelty that brutish Rage could suggest: for the Tyrant commanded him to be thrown into a Caldron of scalding Oil all in a Flame, in the Presence of all the Senate; but, like the three *Hebrew* Children, he came out unhurt, having the Honour of Martyrdom without suffering the Torment. This great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporages* in the *Egean* Sea, to be employed in digging the Mines: In which disconsolate Place, being divinely inspired, he writ the Book of his Revelations. After the Death of *Domitian*, who was slain for his Tyranny, the Senate disannulled all his Acts, and St *John* returned to *Ephesus* under the mild Government of *Nerva*; and (St *Timothy* the former Bishop being martyr'd for preaching against the Lewdness and Idolatry of the Heathen Feasts) he continued here, and wrote his Gospel upon this Occasion, and lived to the Beginning of *Trajan's* Reign, aged 98 Years, or upwards, as some of the ancient Fathers affirm.

St *Peter*, stiled the Prince of the Apostles, is generally accounted the Son of *Jonah*, *Jonas*, or *John*, a Fisherman at *Bethsaida*, in the *Upper Galilee*, belonging to the Tribe of *Naphtali*, on the Banks of the Sea of *Tiberias*, or Lake of *Gennesereth*. It is said he was born three Years before the blessed Virgin, A. M. 4634. At his Circumcision he received the Name of *Simon*, or *Simeon*, to which our Saviour added that of *Cephas*, which signifies a Stone or Rock; from whence *Peter* became his usual Name. Both he and his Brother *Andrew* were, from their Childhood, brought up in the Fishing Trade; as were likewise *James* and *John*, the Sons of *Zebedee*: And these four were the first that Jesus received into the Number of his Disciples.

St *Peter*, after his Communication with our Lord for a while, returned to his Fishing Trade; but after our Saviour had confirmed his Doctrine by such a miraculous Draught of Fishes, and had strengthened his staggering Faith, he left all and followed him.

We read in the Acts of the Apostles, of St *Peter's* Preaching, Travels, and Sufferings; for the Remainder of his Life, we must depend upon the Fathers, and ancient Writers of the Church.

He

He wrote his first Epistle to the Churches he had planted in *Asia the Left*, namely, *Pontus, Galacia, Cappadocia, Bithynia, &c.* in his Journey to *Egypt*, *St Mark*, as he observes, being with him.

He was Prisoner with *St Paul* eight or nine Months at *Rome*, and they were sentenced together to be crucified.

He was executed, at his own Request, with his Head downwards, *A. D.* 69, in the 13th or 14th of *Nero's* Reign; after which his Body was embalmed after the *Jewish* Manner, and was buried in the Vatican, near the Way called *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers affirm. Over his Grave, saith *Onesiphorus*, was built a small Church, which is now raised to a most magnificent Structure, in honour of his Name, and is so richly adorn'd, as may justly now be reckoned one of the Wonders of the World.

St Andrew was Brother to *St Peter*, and is the first mentioned by Name to have been a Follower and a Disciple of Christ, being probably with *St John*, a Disciple of *John the Baptist*, as *St Epiphanius* observes.

After our Lord's Ascension, and the Descent of the Holy Ghost upon the Apostles, when they chose among themselves, by Lot, what Part of the World each of them were to go to, *St Andrew* is said to have had *Schythia*, and the adjacent Regions, assign'd him for his Province; to which he travell'd thro' *Galatia*, publishing the Tidings of Salvation in his journeying to the Gentiles.

He staid and preached the Gospel at *Amyntus*, then went to *Trapezus*, and so on to *Nice*; where he resided two Years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so thro' *Propontis*, and, by the *Euxine* Sea, to *Heraclea*, converting a great Number to the Truth, and ordained Ministers and Deacons among them: From *Heraclea* he went to *Amestris*; but meeting with ill Usage, he departed to *Sinope*, the Birth and Burial-place of *Mithridates*, King of *Pontus*; where the Jews fell upon him with such Fury, that he was carried out of the City for dead; but he returned again, and brought many of them to a Sense of their Errors, and was treated more civilly. At his first coming he met with his Brother *Peter*, who bore him Company some Time. From *Sinope* he returned to *Amyntus*, so to *Trapezus* and *Samasata*, (the Birth place of *Lucian*) in his Journey to *Jerusalem*; and, after a short Stay, he is said to return to his *Schythian* Provinces; and, preaching with Success at *Sebastopole*, a City on the *Euxine* Shore, he removed to *Chersonesus*, a populous City within the *Bosphorus* of *Thrace*, and then came back to *Sinope*, to confirm the Churches he had thereabouts planted; and, some say, ordained *Philologus*, one of *St Paul's* Disciples, Bishop thereof: From thence he came to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*; where he is said to have founded a Church, and ordained *St Paul's* beloved Disciple, *Staches*, first Bishop thereof.

Being banished from this Place by the Governor, he fled to *Agripolis*, where he staid two Years: Then travelling thro' *Thrace, Macedonia, Thessaly, Achaia*, and *Epyrus*, he settled at last at *Patra*, a City of *Achaia*; where he sealed with a resolute Martyrdom the Verity of that Truth which he preached in so many Countries and Places, by *Agras*, Proconsul of *Achaia*, who came to *Patra*, at the Time of his being

ing there, and was so exasperated, because he had converted his Wife *Maximilla*, and his Brother *Stratulus*. His naked Body was scourged by seven of the Lictors, one after another, and afterwards tied to the Cross with Cords, to make his Death the more lingering; where he hung two Days, still exhorting the People to stand fast in the Faith. Being dead, his Body was embalmed, and decently buried by Order of the Proconsul's Wife, *A. D.* 95, under the Persecution of *Domitian*. In the Year 357 it was removed by *Constantine* the Great to *Constantinople*, and buried in the Church he had built in Honour of the Apostles, remaining so incorruptible that in *Justinian's* Time his Body was found in a Wooden Coffin among the Rubbish, and with great Care repositied in the former Place, as we read in a Book called the *Acts of St Andrew's Passion*, said to be writ by the *Achaia* Presbyters and Deacons, who were present at his Execution.

St James, surnamed the Great, to distinguish him from *St James* the Less, was, with his Brother *John*, busy about their Nets in a Ship in the Sea of *Galilee*, when *Jesus* bid them follow him, promising to make them Fishers of Men; which they obeyed, and soon after were called to the apostolical Office.

How *St James* steered his Course, after our blessed Saviour's Ascension, is variously discoursed of; but it is certain we have the last Account of him at *Jerusalem*; where he tasted the Cup of our Saviour's Passion the first of all the Apostles. He was beheaded by the Command of *Herod Agrippa*, the Son of *Aristobulus*, and Grand-son to *Herod the Great*, about ten Years after Christ: But the Almighty seeing great Arrogancy in an Enemy of his Gospel, who even thought himself more than Man, smote him by his Angel with an incurable Distemper, and he was devoured with Worms, and so died.

St Philip was born at *Bethsaida*, a Fisher Man, and married. Some Authors say he had two Daughters, *Hermione*, who was martyr'd by *Adrian*, and *Eutichica*, who, they say, converted many Virgins to the Faith: but his Father's Name is not mentioned in Holy Writ. He took all Opportunities to read the Law and the Prophets, and was called soon after Christ left the Place where *John* was baptizing, commanding him to follow him as he met him in *Galilee*: And being received into the Number of Christ's Disciples, he immediately endeavoured to make others so too, and ran instantly to *Nathaniel*, a pious and religious Man of his Acquaintance, who he knew would be joyful to hear of the Messias, assuring him that he had found him, whom *Moses* and the Prophets had foretold should be the Saviour of the World, which was *Jesus of Nazareth*, the Son of *Joseph*, and the anointed of God. *Nathaniel* at first doubted, but afterwards was converted, and became a Disciple.

'Tis thought that *Upper Asia* was the Province that fell to *St Philip's* Lot; where he discharged his Apostolical Function successfully for many Years. He at last betook himself to *Hierapolis*, a rich and populous City of *Phrygia Pacatiana*; where, by his Prayers, he procured the Destruction of a great Serpent or Dragon; and, by representing the Stupidity of their Idolatry in worshipping it, he drew great Numbers to embrace the true Faith; which the Magistrates took so heinously amiss, that they apprehend-

ed him, scourged him, and hanged him up by the Neck against a Pillar. His dead Body was taken down and decently buried by his Sister *Mari- anne*, his constant Companion in his Travels, and *St Bartholomew* his Fellow-sufferer, who was nailed to the Cross, tho' not executed at that Time, such a sudden Fear possessing the People, that they left him.

St Bartholomew was of *Cana* in *Galilee*, by Trade a Fisher; and, without doubt, was one of the twelve Apostles, tho' mentioned by a different Name: And most are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Tholomeus*, as *St Peter* is called *Bar-jonas*.

Eusebius says he preached in the Country formerly called *India*, now *Arabia Felix*. After the Death of *Philip* he left *Hierapolis*, and came to *Lyconia*; and from thence to *Albanopolis*, a City in *Armenia*, or rather *Cilecia*; where he was seized by the Magistracy, and, by the Command of their barbarous King, was flea'd alive; but his Friends had Liberty to bury his Body, which was removed from Place to Place, and at last to *Rome*; where, 'tis said, he rests in the Church of *St Bartholomew*, in the Isle of *Tiber*.

St Thomas's Birth and Parentage the Scripture doth not mention, only it is said that his Surname was *Dydimus*, which in *Greek* signifies a Twin, and *Thauma*, from whence *Thomas*, is the same in the *Hebrew*. *Eusebius* says, he was also called *Judas*, was a *Jew*, and probably a Fisherman and *Galliean*.

St Gregory says, he was more profitable to the Church than the other Disciples, on account of his Slowness of Belief concerning our Saviour's Resurrection.

St Origin reports, that the Part allotted him was *Parthia*, which then contained all *Persia*; wherein were the *Medes*, *Persians*, *Carmanians*, *Hyracians*, *Bastrians*, and *Magi*: And some write that he preached in *Ethiopia* and the *East Indies*, as far as *Sumatra*, anciently *Toprabane*, and at last came to *Malabar*, in the Country of the *Brachmans*.

St Chrysostom says, that *St Thomas*, tho' at first the most weak and incredulous, became the most ardent and invincible of all the Apostles, travelling thro' most Parts of the World, and doing his Duty in the Midst of barbarous Nations, without any Care of his Security or Life.

St Austin says, his Zeal for the Gospel of Christ hasten'd his Martyrdom; for the *Brachmans*, fearing the Loss of their Trade by introducing a new Religion, resolv'd to dispatch him: And knowing that he us'd daily to resort to a certain Tomb or Monument, to exercise his private Devotions, they went thither with some armed Men, and finding him intent at Prayer, they poured upon him a Shower of Darts and Stones, and run him thro' with Lances, in the Year of Christ 66. His Body was buried by his Disciples in the Church he had built in this City; which afterwards became a magnificent Structure.

St James, surnamed the Less, the son of *Joseph* by his former Wife, recorded to be the Daughter of *Aggi*, Brother to *Zacharias*, Father to *St John* the Baptist, and might well be reputed the Brother of our Lord, since himself was reckoned the Son of *Alpheus*; a particular Sect of the *Jews* being

so called, as *Joseph* also was: But he got himself a more admirable Name by his extraordinary Holiness, which was *James* the Just.

The Scribes and Pharisees, subtle Dissemblers, went up with him to a Pinnacle of the Temple, that he might be heard of all; but the People below openly declaring, Glory to Jesus, Hosannah to the Son of *David*, he was thrown to the Bottom; but, not being killed, he recovered Strength to get upon his Knees and pray for his Enemies: But they, still more enraged, were resolved to dispatch him with Stones, till one, more mercifully cruel than the rest, to put an End to his Sufferings, beat out his Brains with a Fuller's Club, about the 86th Year of his Age, and 24 after the Ascension of our blessed Lord, and was buried in the Place of his Martyrdom near the Temple; where a Monument was erected, which remained a long Time after. See the Notes to his Epistle.

St *Simon*, surnamed the *Canaanite*, some of the Fathers say, was born at *Cana* in *Galilee*, and that it was at his Wedding our Saviour wrought his first Miracle, by turning Water into Wine; for it is evident that all the Apostles were *Galileans*: But others think he was so called, because he was of a hot and sprightly Temper, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which signifies *Zeal*; or else from a particular Sect among the *Jews* called *Zealots*; a People, who, according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cozbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the Time of *Matthias*, (from whom issued the Family of the *Maccabees*) and continued among the *Jews* till our Saviour's Time; who himself, in Imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money Changers.

There is very little spoken of *Simon* in the Gospel, more than that our blessed Lord chose him into the Number of his twelve Apostles, because he was so eminent for his Faith and Charity. He was very zealous for the Honour of his Master, being furnished with all necessary Gifts and Graces for the Ministry.

He is said to have preached the Gospel in *Egypt*, *Cyrene*, and several Parts of *Africa*; and, leaving these Countries, he went into *Libia* and *Mauritania*; where he performed great Miracles: And, lastly, he came over to the Western Islands, particularly *Great Britain*; and having converted and baptized great Numbers to the Faith, and undergone a World of Troubles, Difficulties, and Persecutions, he was put to Death by the Infidels, and buried there, as *Nicephorus* relates; but *Bede*, and other Authors in their *Martyrologies* say, that St *Simon* suffered a glorious Death by the idolatrous Priests, at *Suanir*, a City in *Persia*: but where this is situated our Geographers do not mention, unless it should be the Place where the *Suani*, a People mentioned by *Pliny* and *Ptolomy*, dwelt; which they say was *Colchis*: But this is all Conjecture, and the Time of his Death uncertain.

St *Jude*, by the ancient Fathers, is termed a *Zealot*, [See the Observations on his Epistle] and was one of the four Sons of *Joseph*.

He was a married Man, and had Children by his Wife, named *Mary*. He was chosen an Apostle in the Year of Christ 31, a little after the Passover

lover, and afterwards constantly attended upon our Saviour's Person and Ministry.

After the Ascension of our Lord, having received a Portion suitable to his Place and Office, St *Jerom* says he was sent by the rest of the Apostles to *Agbarus*, King of *Edessa*; tho' *Eusebius* affirms, that St *Thaddeus*, who went thither, was one of the 70 Disciples: But the modern *Greeks* and *Latins* are bold to assert, that St *Jude* preached in *Edessa*, and throughout all *Mesopotamia*, compleating the Work of God which St *Thaddeus* had begun; that he established the Faith in *Armenia* the Greater; and that those People have still a Tradition, that he died in their Country. Others say, he was buried in *Persia* with St *Simon*.

It is also related that some of the Apostles did labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to the new Converts, and by that Means encouraging them to embrace the Faith of Christ; and that *Jude* was one of these.

He lived till about the Year 62, which was a little after the Destruction of *Jerusalem*.

Some Authors relate that he died at *Berytus*: But others say, that travelling into *Persia*, after having had good Success in his Ministry for many Years, at last, for inveighing against the superstitious Rites of the *Magi*, he was, by their Contrivance, tied to a Stake and shot to Death with Arrows, which made him long a-dying. His Body is said to be in St *Peter's* Church at *Rome*, and a Gospel is attributed to him; but both have little Credit given them.

St *Matthias's* Birth and Parentage is not mentioned in Scripture, or elsewhere, further than he was a *Jew*; but St *Peter* in effect tells us, *Acts* i. 22, 23. that he was one of those Disciples who had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, after he had been baptized by *John* in *Jordan*, till his Death and Ascension; after which he was elected into the apostolical Office by the rest of the Apostles, in room of *Judas* who betrayed his Master, and in Despair hanged himself, and thereby made a Vacancy in the College of the Apostles.

After the Dispersion of the Apostles to the several Countries allotted them, *Matthias* travelled Eastward, as 'tis fabled, into *Ethiopia*; and, in his Travels, met with many Difficulties among a sort of barbarous and untractable People; however, by the Power of Truth, he converted many to the Faith: At last he was apprehended for a Blasphemer by the *Jews*, and by them stoned to Death for having, by his Doctrine and Miracles in *Palestine*, converted a great Number to Christianity.

Aramus the younger, High Priest to the *Jews*, having put *James* the Less to Death, apprehended *Matthias* at the same Time in *Galilee*, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing *Jesus of Nazareth* to be the true Messiah, he condemned him to be stoned; and the Sentence was immediately executed.

Some Authors say, that his Body having been kept a long Time at *Jerusalem*, was transported thence by *Helena*, the Mother of *Constantine* the Great, to *Rome*; where some Parts of his Corpse are shewed at this Day

with great Veneration. Others report that they were brought to *Triers* in *Germany*.

St Paul was born at *Tarsus*, of an ancient *Jewish* Family, of the Tribe of *Benjamin* in *Judea*, and had his Education in that City, which was then a more flourishing Academy than *Athens* and *Alexandria*. In the Schools of *Tarsus* he was educated from his Childhood in all the polite Learning of the Ancients, yet at the same Time he was brought up to a manual Trade, as even the most learned of their Rabbies were; it being a Maxim among the *Jews*, that he who taught not his Son a Trade, made him a Thief: For Learning of old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind; so that the Rabbies were denominated from their Trades; as Rabbi *Judah*, the Baker; Rabbi *Jochanan*, the Shoemaker; and *Paul* was a Tentmaker, and being a great Proficient under *Gamaliel*, he became a strict Professor of the Sect of the Pharisees, who were generally great Applauders of their own Sanctity, and Despisers of all others as Reprobates, and unworthy of their Society. Our Apostle was too deeply infected with the Genius of this fiery Sect; so that when the Blood of the Martyr *Stephen* was shed, *I* (saith he with Sorrow after his Conversion) *was standing by and consenting unto his Death, and kept the Raiment of them that slew him.* Nay, of all the Apparitors and Inquisitors approved by the Sanhedrim to execute their Warrants upon these upstart Hereticks, as they called them, who preached against the Law of *Moses*, and the Tradition of the Fathers, he was the Man that strove to be the forwardest. In this Zeal, as he was in the Way to *Damascus*, to execute his Office with some other Zealots, breathing out Vengeance and Destruction against the innocent Christians, on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement, and at the same Time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecutest thou me?* To which, amazed as he was, he answered, *Lord, who art thou?* The Voice replied, *I am Jesus whom thou persecutest.* He asked again, *Lord, what wilt thou have me to do?* Upon which he was bid to rise and go to *Damascus*, and there expect what should further be revealed to him. Rising from the Ground he found he was blind; and he continued three Days fasting, and probably then had the celestial Vision mentioned by him, wherein he heard and saw Things past Utterance; and had those divine Revelations, which gave him occasion to say, that the Gospel which he preached was not taught him by Man, but he had it revealed to him by *Jesus Christ*.

After three Days *Ananias*, one of the 70 Disciples, came to him by the Command of the Lord; and having laid Hands upon him, his Sight was restored to him, and the Gift of the Holy Ghost conferred on him: Presently after he was baptized and made a Member of the Church, to the great Joy of the rest of the Disciples.

He afterwards grew more eminent for his Preaching, Epistles, Travels and Persecutions, than any one of the Apostles: All which are largely declared in the Acts of the Apostles, and his several Epistles, and are briefly summed up by himself in 2 *Cor.* xi. against the Reproaches of some Teachers who envied him, saying, *Are they Hebrews? So am I. Are they of the*

Seed

*Seed of Abraham? So am I. Are they Ministers of Christ? I am more; in Labours more abundant, in Stripes above Measure, in Prisons more frequent, in Deaths often: Of the Jews five Times received I forty Stripes, save one (according to the Manner of the Jews, whipt with seven Thongs tied to a Stick, seven Times): Thrice was I beaten with Rods (or rather Bushes with sharp Pricks on them): Once was I stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Deep: In journeying, often in Perils of Waters, in Perils of Robbers, in Perils by my own Countrymen, in the Perils of the City, in Perils in the Wilderness, in Perils by Sea, in Perils among false Brethren; in Weariness and Painfulness; in Watching often, in Hunger and Thirst, in Fasting often, in Cold and Nakedness. [See the Introduction to his Epistles.] Having in these, and many other Instances, served God and his Church, in the Gospel of his Son, about the ninth Year of Nero he suffered Martyrdom: And tho', being a Roman Citizen, he ought to have had the Privilege of being tried by the Roman Law; yet Nero, a Person whom Lewdness and Debauchery had made seven Times more a Pagan than any Custom or Education could have done, would hear nothing on his Behalf: For on the 29th of June, A. D. 66, being of a great Age, this blessed Apostle embraced Death as a welcome Guest, just at the same Hour as it was foretold him. He was beheaded at *Aqua Salvia*, and interr'd at *Via Ostiensis*, three Miles from *Rome*; where *Constantine the Great* afterwards built a sumptuous Church.*

St *Barnabas* was of the Tribe of *Levi*, and became a Disciple of Christ in his Lifetime, and is said to be the Chief of the 70 Disciples. He had an Estate in the Isle of *Cyprus*, which he sold for the Use of the poor Brethren, &c. at the Disposal of the Apostles; all the Christians at that Time doing the like in proportion to their Abilities, following the charitable Example of St *Barnabas*, whose Estate was greater than the rest.

He was first named *Joses*, or *Joseph*, and the Name of *Barnabas* signifies the *Son of Consolation*, given him on account of his singular Gift in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclinable to pardon; yet of a very awful and majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled at *Jerusalem*; where St *Paul* coming three Years after his Conversion, the Apostles would not admit him into their Society, having heard of his Cruelty against the Christians, whose very Name was a Terror to them: But *Barnabas* having a greater Confidence of his Sincerity, brought him to the Apostles, informing them, that he was satisfied this Man was fully reclaimed from the Spirit of Persecution, being converted by Christ himself, who appeared to him in the Way as he went to *Damascus*, and reprov'd his Madnes, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into their Communion; and he exercised his Function with so great a Zeal, that soon after the Jews began to contrive to put him to Death.

About five Years after some Christian Jews, who were driven from *Jerusalem* by the Persecution raised about St *Stephen*, went down to *Antioch*,
and

and preached the Gospel to the *Jews* of that City, and converted many.

The Apostles at *Jerusalem*, glad to hear this News, sent *Barnabas*, doubting of their Ability, who was a Prophet and a Teacher, and to whom the Councils of the Apostles gave great Commendations. He afterwards fetched *Paul* to *Antioch*, to help forward the Conversion of that City; and they became loving Companions.

He is said to have suffered Martyrdom, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Quarter of a Mile of that City.

Now it is to be noted, that the Holy Ghost, not acting after the Manner of Men, hath laid down in the most natural Way, easy to be understood by all Men, in this Work of the Evangelist *Luke*, the Grounds and general Model of the Christian Church, which has been followed in such a Manner by the ancient Fathers, that all Pastors in succeeding Ages may apply the great Labours of the Apostles for a Rule and Pattern, and this Book of the Acts as a Directory of our Ecclesiastical OEconomy, or Church Government.

The Epistle of St PAUL the Apostle to the R O M A N S.

Q. *HOW many are there of in Rome at such Time as St Paul sent his Epistles thither?*

A. Twenty-one.

A. Yes.

Q. *By whom were they written?*

Q. *What was it?*

A. St Paul wrote Fourteen, St James One, St Peter Two, St John Three, St Jude One; which bear their different Names.

A. The *Jews* began to despise the *Gentiles*, and the *Gentiles* the *Jews*.

Q. *What was the Cause that the Apostles wrote Epistles?*

Q. *Wherefore did the Jews despise the Gentiles?*

A. The Variety of Nations, whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in Writing.

A. They thought them unworthy to be Partakers of Grace thro' Christ, because they were not under the Law as well as they.

Q. *To what End?*

Q. *How did the Gentiles despise the Jews?*

A. To cherish their young Faith, which otherwise (like a green Tree that hath not taken deep Root) might be shaken with Contentions and Errors.

A. They thought them more unworthy of God's Favour, thro' Christ, because they had refused him for their Messias, to whom only he was sent.

Q. *Was there any such Thing*

Q. *How did Paul take up this Controversy?*

A. By proving them both guilty of

of monstrous Sins; and therefore unfit either to reprove the other.

Q. Of what doth he prove the Gentiles guilty?

A. Of Idolatry; for tho' they had not the Law written, yet by the Frame of Heaven and Earth, they could not but know there was an omnipotent God; and therefore they ought not to have worshiped Idols, *chap. i. 20.*

Q. Of what doth he hold the Jews guilty?

A. Of Presumption, in thinking they could be justified by the Law; so that neither in the Law nor out of the Law, *i. e.* before the Law was given, can there be any Righteousness.

Q. What then must they depend upon for their Justification.

A. Only Faith in Christ Jesus, who hath performed the Law for them; for to hear the Law was no Cause of Justification, but to perform the Law, which none was able to do, but only the Son of God, *chap. ii. 13. and iii. 20, 29.*

Q. How doth Paul distinguish of the Law?

A. Into the Law of the Letter and the Law of Faith.

Q. What doth the Law of the Letter?

A. It shews us what Sin is, but doth not purge us from Sin.

Q. What is the Law of Faith?

A. Righteousness obtained without the Law.

Q. How proveth he that?

A. By the Example of Abraham, who was justified by Faith, before he was circumcised, that he might not think Circumcision

the Cause of his Justification, *chap. iv. 10.*

Q. How then doth he draw the Jew and the Gentile to Agreement?

A. By shewing them that both the Circumcised and the Uncircumcised shall be saved if they believe.

Q. What doth Belief bring?

A. Peace of Conscience towards God, thro' our Lord Jesus Christ, *chap. v. 1.*

Q. What doth Peace of Conscience bring?

A. Joy in Tribulation.

Q. What Tribulation?

A. Patience.

Q. What Patience?

A. Experience.

Q. What Experience?

A. Hope that will not deceive us.

Q. How is our Hope made undeceivable?

A. By the Love of God.

Q. Wherein?

A. In that, when we were yet his Enemies, he gave his only begotten Son to Death.

Q. How became we God's Enemies?

A. By the Sin of Adam.

Q. Whether was greater, the Condemnation that came thro' the Sin of Adam, or the Justification that came thro' the Righteousness of Christ?

A. The Justification that came by the Righteousness of Christ.

Q. Why?

A. Because by one Sin only came Damnation; but Christ by Righteousness, hath forgiven many Sins; that is, not only the

Sins

Sins of *Adam*, whereof we were guilty, but many other Sins of our own, which we have since committed.

Q. What bringeth us to the Knowledge of of Sin?

A. The Law; for we had not known Lust to be Sin, if the Law had not said, thou shalt not Lust.

Q. Then the more Sin is manifested, the more Grace abounds?

A. It doth.

Q. May we therefore Sin, that Grace may abound?

A. God forbid.

Q. Why not?

A. Because, when in Baptism we are made Partakers of Grace, we die to Sin, and rise again to Newness of Life, *chap. vi.*

Q. What is it to die to Sin?

A. To abolish the Works of the Flesh.

Q. What is it to rise unto Newness of Life?

A. To follow the Works of the Spirit.

Q. What call you the Works of the Spirit?

A. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. What call you the Works of the Flesh?

A. Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

Q. How are they rewarded?

A. With Death; for the Reward of Sin is Death, *chap. vi. 24.*

Q. How are the Works of the Spirit rewarded?

A. With eternal Life, *ver. 23.*

Q. Are we all subject to Death by the Law?

A. We are.

Q. How then can the Cause be good which is caused of much Ill?

A. The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law, so that instead of Life we find Death, *chap. 7. 10.*

How shall we avoid this Danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as obey God, or in his Fore-knowledge are predestinated thereunto, *chap. viii. 10.*

Q. Are all Men predestinated to be saved?

A. No: Some, thro' their own Means, are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy, prepar'd for Glory, *chap. ix. 15, 18. John xii. 40. Matt. xiii. 14. **

Q.

* I know some Places of Scripture have administred occasion of endless Dispute, wherein Men have waded (as in the dark) into an Abyss of Doubts of unfathomed Depth, and, by their passionate Deceptions, even to Uncharitableness about that which I am confident is no further revealed that what may make it necessary to be acknowledged a Mystery, and to put Reason to a Trial, to submit to that which it could never comprehend by any Enquiries, have made Conclusions about the Point, which (*in natura rei*) will have, and must hinder and put a Bar against a lively Undertaking the Purposes of strict Gospel Obedience, and weaken the Applications of God's Grace,

Q. God is not then the Cause of any Man's Condemnation?

A. No, but Sin which reigneth in Man.

Q. What are they called which are ordained to be saved?

A. The Children of God.

Q. How are we made the Children of God?

A. Three Manner of Ways.

Q. Which be they?

A. By Election, Creation, and Adoption.

Q. Why are these Blessings bestowed upon us?

A. Not for any Desert of ours, but thro' the meer Mercy and Love of God.

Q. What Recompence doth he require of us for them?

A. Nothing but Love.

Q. How is our Love shewn?

A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword, to separate us from Christ.

Q. When are we separated from Christ?

A. When we love our Sins more than him, and forsake his Will to follow our own.

Q. Why must we endure any Extremity rather than revolt from God?

A. Because the Afflictions of this Life are not worthy of the Glory which will be shewn to us in the Life to come, ch. viii. 18.

Q. Do we obtain that Glory then by Works?

No, but by the Mercy of God only; yet Works, and the good Motions of the Spirit, testify to our Consciences, in the mean Time, that such a Reward is laid up for us.

Q. How are we put from that Glory?

A. Only by our Sins.

Q. To whom was this Covenant of Glory made?

A.

Grace, in pressing Endeavours to work out Salvation: Therefore, laying aside all Examination of such secluse Secrecies of God, and all unnecessary Disputes about them, I set up my Rest in this one Thing, that I am comfortably confident that whatsoever God's Election and Predestination is, it doth not contradict his Promises of Mercy, nor his End in giving Christ unto the World; both which, by the universal Scope of the Gospel, are general and conditional. And it is the Doctrine of the Church of *England*, in the End of the 17th Article, that we must receive God's Promises in such Ways as they are generally set forth to us in Holy Scripture. So that to conclude, once for all, I do believe the Decree was past before the Foundation of the World. But what Decree? Even this, I will set before the Sons of Men Life and Death, Blessing and Cursing; and the Soul that chuseth Life shall live, as the Soul that chuseth Death shall die. This Decree, whereby whom God did foreknow, he did predestinate, was from Everlasting: This, whereby all who suffer Christ to make them alive, are elect, according to the Foreknowledge of God, now standeth fast, even as the Moon, and as the faithful Witness in Heaven. See *Rom. i. 24, 28. 2 Thes. ii. 10. 1 Pet. i. 8. Rom. xi. 22. and ix. 20, 21. Luke viii. 5, &c. xiii. 7. xiv. 17. xix. 42. Ezek. xviii. 20, 23. xxxiii. 11. John vii. 37. James i. 5. Acts xvii. 30, 2 Pet. iii. 9. 1 John ii. 1, 2.*

A. To the *Jews* first and then to the *Gentiles*.

Q. How did the *Jews* lose it?

A. By thinking to become righteous by the Law.

Q. How did the *Gentiles* obtain it?

A. By believing in Christ so soon as they heard of his Name, chap. ix. 39.

Q. Why could not the *Jews* be righteous by the Law?

A. Because they could not fulfil the Law.

Q. Are the *Gentiles* then righteous by fulfilling the Law?

A. They are.

Q. How do they fulfil the Law?

A. Not in themselves, but in the Work of Christ, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, chap. x. 4, 6.

Q. Are all the *Jews* rejected?

A. No, God hath reserved a Remnant to be saved.

Q. Are all the *Gentiles* accepted?

A. No, only such as hear the Word and believe it.

Q. But some have not heard the Word, shall they therefore be excused?

A. Not so, the Sound thereof is gone thro' the Earth; therefore none can plead Ignorance, ver. 18.

Q. Because we are *Gentiles*, and accepted by our Belief in the Place of unbelieving *Jews*, ought we to despise them in respect to ourselves?

A. No.

Q. Why?

A. Because we are not so accepted but we may be rejected, nor they so rejected but they may be received; for if God grafted us into the true Vine, who were but wild Branches, much more may he graft the *Jews*, who were true Branches, into the true Stock again, chap. xi. 17.

Q. Why doth St Paul urge this Similitude?

A. To shut up the Contentions between the *Jews* and the *Gentiles*, that they should not despise one another, because they were alike in Belief and Unbelief.

Q. After the deciding of this Controversy, and certain principal Points of Religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excell one another?

A. In Unity and Uprightness of Life.

Q. How is that to be performed?

A. By offering up ourselves a lively Sacrifice unto God.

Q. What is a lively Sacrifice?

A. To put off the Works of Darkness, and put on the Armour of Light.

Q. How must we cast off the Works of Darkness?

A. By conforming ourselves after the Will of God, and not after the Fashion of the World, chap. xii. 2.

Q. What are the Works of Darkness?

A. To embrace Pride rather than Humility, Lust rather than Charity, Hate rather than Love,

Re-

Rebellion rather than Obedience,
Gluttony rather than Abstinence.

Q. What is the Armour of Light?

A. To dispose our Minds after the contrary.

Q. It seems then, by being commanded to sacrifice ourselves, that every Christian is a Priest?

A. True, every one shou'd act as one in assisting his Brother.

Q. How are we consecrated?

A. Not by the Infusion of Oyl, but by the Inspiration of the Holy Ghost.

Q. When?

A. At our Baptism.

Q. Do all Christians serve in the Office of Priesthood?

A. No.

Q. Why?

A. Because their Sacrifice is not such as it shou'd be.

Q. How comes that to pass?

A. By Reason they prefer not sorrow before Joy, Rebuke before Honour, Enemies before Friends, for the Love of Christ, and as he in his Life did for our Example.

Q. To whom is it given to do those Things?

A. To all; but not after a like Measure.

Q. What must they do that have a Privilege of Graces above others?

A. Not boast of it; but help to furnish them that want, chap. 2.

Q. By what Example are we taught so to do?

A. By the Example of the Members of a Man's Body; for when the Foot is offended, the

rest of the Members, as the Eye, Hand, and Tongue, minister unto it; so ought it to be in the Members of Christ's Body, when one faints, the rest must relieve it.

Q. Who is the Head of the Mystical Body?

A. Christ.

Q. Who are the Eyes?

A. His Preachers.

Q. Who are the Ears?

A. Hearers of the Word.

Q. Who are the Hands?

A. The Magistrates.

Q. Who are the Feet.

A. The Subjects.

Q. What is the Duty of a Preacher?

A. To teach with Sincerity.

Q. What is the Duty of a Hearer?

A. To attend with Reverence.

Q. What is the Duty of a Magistrate.

A. To rule with Justice.

Q. What is the Duty of a Subject.

A. To obey with Love.

Q. What are the Sinews that bind these Joints of the Mystical Body together?

A. Compassion and brotherly Love.

Q. What is Compassion?

A. A Suffering with our Christian Brethren; or a like feeling of the Heart, as if it happened to ourselves.

Q. What doth it produce?

A. Distributing to their Necessity; as Counsel to them that err, Comfort to them that mourn, Food to them that hunger, Cloathing to them that are naked, and Harbour to them that

I are

are Harbourless, chap. xii. 13.
17.

Q. How are these Virtues perform'd in us?

A. By Continuance in Prayer.

Q. What Vices are contrary to Compassion?

A. Hate, Revenge, Arrogancy, and Self Love.

Q. Why must we not hate?

A. Because God hath commanded to love.

Q. Why must we not revenge?

A. Because Revenge is the Lord's, chap. xiii. 16.

Q. Why must we not be arrogant and high-minded?

A. Because we are all of one Lineage, and no Man hath any Thing of himself but what is given him of God.

Q. What is Self-love.

A. To be wise in our own Conceits.

Q. Doth our Duty extend only to the Body of our Christian Brother?

A. No, but to his Mind also.

Q. How is that?

A. We must take heed that we offend not his Conscience by

eating of Meats, or Observations of Days, chap. xiv. 21.

Q. When are these Precepts to be put in execution.

A. Out of hand.

Q. Why?

A. Because the Time of our Salvation draweth near, chap. xiii. 11.

Q. When to be left off.

A. Not till Death.

Q. Why?

A. Because whether we live or die, we live and die to the Lord, chap. xiv. 8.

Q. How doth St Paul conclude this Epistle to the Romans?

A. With two Things.

Q. Which be they?

A. With Exhortation and Prayer.

Q. What doth he exhort them unto.

A. The reading of the Scriptures, Thanksgiving, and to be ware of false Prophets.

Q. Why doth he exhort them to read the Scriptures.

A. Because whatsoever is written, is written for their and our Instruction, chap. xv. 4.

Obs. This Epistle to the Romans was written, according to Calmet, in the 58th Year of the vulgar *Æra*, in the City of Corinth, just before Paul's Departure thence, to carry some Collections made there for the Saints at Jerusalem.

It has obtained the first Place in the Epistles, because the City of Rome was then the *Imperium Mundi*, the Resort of all the Nations in the known World.

He sent it by the Hands of *Phœbe*, a Deaconness of the Church of Cenchrea, in the Neighbourhood of Corinth. It was written in Greek by *Tertius*, Paul's Amanuensis, and is accounted both the most exalted and most difficult of all Paul's Epistles; insomuch that *Jerom* gives it as his Opinion, that it would require many Volumes to explain it alone. [See *Jer. Epist.* 151, cb. 8.] And some have thought that the Difficulties contained in this Epistle

Q. Why to Thanksgiving?

A. Because of the Mercy of God shewn unto all.

Q. Why to beware of false Prophets?

A. Because they raise Divisions and Opinions in the Church, contrary to the Doctrine of Christ, chap. xvi. 16.

Q. What is his Prayer?

A. That we might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

Q. What is Hope?

A. An assured Expectation of Blessedness to come, to which Christ Jesus bring us, Amen.

Q. From whence did Paul write this Epistle?

A. From Corinth.

Q. How doth it conclude?

A. With some good Exhortations, and a Commendation to several Persons, eminent for their Christian Profession.

Epistle, gave Peter occasion to say, that in some of his Brother Paul's Epistles are some Things hard to be understood, which they that are unstable and unlearned wrest unto their own Destruction, 2 Pet. iii. 15.

It begins with a Preface to the whole Epistle, wherein the Author is described by his Name, Calling, and Employment; and then goes on telling of his Affection towards them, the Benefit of our Justification, the Concord and Unity he would have among them in Christ, &c.

In all likelihood it was composed at several Intervals of Time, and the Apostle intended to have finished it at the End of the 15th Chapter; but, finding Leisure, he added the other Chapter, having three Times repeated the same Conclusion and Blessing on them all, *Now the God of Peace be with you all.* Amen.

The First Epistle of St PAUL the Apostle to the CORINTHIANS.

Q. Where was Paul when he writ this Epistle to the Corinthians?

A. In Syria.

Q. What was the Cause that moved him to write?

A. The Sects and Divisions that, in his Absence, took Root in the Church of Corinth.

Q. What were they?

A. Some held of Paul, some of Apollo, and some of Cephas.

Q. How doth he reprove them?

A. By shewing that Christ is one, and his Religion one; and therefore ought not to be divided: And howsoever Paul, Apollo, and Cephas plant, it is nothing except God give the Increase, chap. xxxvi.

Q. Whence then proceeds the Knowledge of the Scriptures?

A. From the Spirit of God, chap. ii. 12.

Q. Who is the Means?

A. The Preachers, chap. iii. 9.

Q

Q. How are they to be esteemed?

A. As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his Stead.

Q. How ought they to deliver the Word?

A. Not in the enticing Speech of Man's Wisdom, but in the plain Evidence of the Spirit, chap. ii. 4.

Q. Why?

A. Because the Wisdom of the World, before God, is Foolishness, and that which the World accounts Foolishness, is Wisdom before God, chap. iii. 19.

Q. What is their Offence then, that perswade themselves that the Gospel is not well taught, unless it be set forth with Eloquence of Speech?

A. They make the Cross of Christ of no Effect; attributing that unto them which belongs to the Power of God, chap. i. 17.

Q. What are the Inconveniences which come by Controversies in Religion?

A. Vice passeth away unpunished, and the Congregation is scandalized, chap. v. 1, &c.

Q. What are the Vices St Paul noteth in the Corinthians?

A. Arrogancy, Incest, going to Law with one another, and Fornication.

Q. How would he have Arrogancy reclaimed?

A. By Humility. If any Man among you seem to be wise in this World, let him be a Fool, that he may be wise, chap. iii. 18.

Q. How Incest?

A. By excommunicating the Party, chap. v. 5.

Q. How going to Law?

A. By chusing some one or other of their Brethren to set Concord between them, without Expence of Time and further Charge, chap. vi. 5.

Q. How Fornication?

A. By Marriage. To avoid Fornication, let every Man have his Wife, chap. vi. 5.

Q. Which doth he most commend, Marriage or a single Life?

A. The single Life.

Q. Why?

A. Because it is most apt for the Service of God, by Reason it is freed from those Cares the other is entangled with, chap. ii. 31, 33.

Q. Doth he not likewise tax them with Idolatry?

A. Yes; and of thinking the Ministers a Burthen to the Congregation.

Q. How doth he reprove the first?

A. By shewing, that altho' they fear God in Heart, yet it is not lawful for them to eat with Idolaters.

Q. Why?

A. Because in so doing, they may wound the weak Consciences of others, chap. viii. 11. 12.

Q. How doth he reprove the second?

A. By shewing, that he who feedeth the Flock, is worthy to eat of the Milk of the Flock, chap. ix. 7.

Q. By whose Example doth he teach them to avoid these Enormities?

A. By the Example of the Jews, who were ambitious, full of Strife, Despisers of the Prophets, and Profaners of holy Things, *chap. x.*

Q. Why are they taught to avoid these Things?

A. Because their Bodies are the Temples of God, and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleanness, *chap. iii. 1.*

Q. What is the best Ground of Edification?

A. Love.

Q. How do you prove that?

A. Because he that teacheth, altho' he speak with the Tongue of an Angel, and hath not Love, is like a tinkling Cymbal, *chap. xiii. 1.* He that hath Faith able to remove Mountains, and wants Love, it is nothing, *ver. 2.* And he that giveth all that he hath to the Poor, and is without Love, profiteth nothing, *ver. 3.*

Q. Is Love then necessary in all the Points of Religion?

A. It is: For he that comes to the Lord's Table without Love, is an unworthy Guest; and he that prayeth, and is not in Love, calleth for Vengeance on himself.

Q. Wherein did the Corinthians abuse Prayer?

A. In not observing the Custom of the Time.

Q. What was that?

A. To pray bare-headed, *ch. xi. 4.*

Q. Wherein did they abuse the Lord's Supper?

A. In that some had a carnal Desire to eat, and some had filled themselves before, *chap. xi. 21.*

Q. What was the Presumption of their Women?

A. They took upon them to teach, which is not allowable, *chap. xiv. 24.*

Q. What principal Things was to be observed amongst the Teachers?

A. Not to teach to pray in a strange Tongue, by which the People could not be edified, nor whereunto they could say Amen, *chap. xiv. 2, 16.*

Q. What is the last Error Paul confuted in them?

A. Their doubting of the Resurrection.

Q. How doth he confute it?

A. By shewing that Christ is risen, which is the first Fruit of them that shall rise, *chap. xv.*

Q. How doth he prove that Christ is risen?

A. By the Testimony of the Apostles, and of others that saw him; but lest this might not be sufficient, he confirms it also by Reason.

Q. How is that?

A. That unless there be a Resurrection, Faith and Preaching are both in vain, *chap. xv. 14.*

Q. How doth Paul conclude this Epistle?

A. With an Exhortation for the Relief of the Poor, directing a charitable Collection for the Christians in Necessity; to be done by laying a-part a Proportion the first Day of each Week,

according to every Man's Ability *, and then gives his particular Salutations to several Friends.

* Hence we learn, that not only the richer sort are concerned in the Duty of Charity, but all Christians in their several Degrees (tho' from those to whom much is given much is required) must, according to St Paul's Directions, lay up in Store as God hath prospered them; and so, in 2 Cor. viii. 12. the Measure of Charity is proportioned, according to that a Man hath, And in 1 Pet. iv. 11. the Ability which God giveth. So that a poor Man, when he seeth another in greater Want than himself at such a Time, either in respect to the Sufferings of the Body or Goods, in such Case Christian Compassion, and the giving Assistance, is the poor Man's Duty, and will procure his Reward from him whose Providence ruleth over all.

Obs. This celebrated City (*Corinth*) was the Capital of *Achaia*, seated on the Isthmus which separates the *Peloponnesus* from *Attica*, the last peopled and wealthiest in all *Greece*, lying between two Seas, which drew thither the Trade of both the East and Western Parts of the World.

The *Corinthians*, as well as all other *Greeks*, pretended to Philosophy, Politeness of Learning, &c. nevertheless its Riches produced Pride, Ostentation, Effeminacy, and all Manner of Vices in its Inhabitants, particularly the abominable Worship of the Goddess *Venus*, and the publick Prostitution of those who were devoted to her. Such was the Condition of *Corinth* when *Paul* arrived there with the Gospel of Christ, *A. D.* 52, and those were the Monsters he had afterwards to encounter with.

The Second Epistle of St PAUL the Apostle to the CORINTHIANS.

Q. FROM whence was the Second Epistle to the Corinthians written?

A. From *Philippi*, a City in *Macedonia*.

Q. How doth it begin?

A. With an Encouragement against Afflictions, by the Comforts usually administred to Christians under their Sufferings, propounding his own Experience, and avowing his Sincerity in Preaching among them.

Q. What are the principal Circumstances to be considered?

A. Three.

Q. Which are they?

A. The Cause why he writ, the Persons whom he toucheth, and the Matter whereof he treateth.

Q. What was the Cause of his Writing?

A. The inflexible Nature of some, that, notwithstanding his former Persuasions, still despised his Authority.

Q. Who are the Persons?

A. The false Teachers, himself, and the *Corinthians*.

Q.

II. CORINTHIANS.

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Q. What is the Matter?

A. Confutation of his Detrac-
ters, and a Confirmation of his
own Doctrine.

*Q. How doth he confute his
Detracters?*

A. By proving them Teachers;
not for Love, but to fill their
own Bellies; and that they were
Boasters of other Mens Labours,
chap. x. 15. and xi. 20.

*Q. How doth he confirm his
own Doctrine?*

A. Three Ways.

Q. How is that?

A. First, in respect of the
Ground thereof, which is Christ
Jesus, *chap. iv. 5.* Secondly, In
respect of the Fruit which it had
brought forth in them, which
was Faith, Patience, and Love,
chap. viii. 7. and ix. 2. Thirdly,
In respect of his own Constancy,
whom the Persecution of the
World had sealed the true Mi-
nister of God.

Q. How?

A. In that neither Imprison-
ment, Stripes, Watching, Fast-
ing, Stoning, Danger by Sea, nor
Danger by Land, could terrify
him from his proceeding in his
Calling, *chap. vi. 4. and xi. 24.*
to 30.

*Q. What happened upon the
divine Revelations he had at
this Time to keep him hum-
ble?*

A. Great Temptation, called
a Thorn in the Flesh, and a Mes-
senger of Satan to buffet him;
which, upon his Prayer, he was
assisted against, *chap. xii.*

Q. How doth he conclude?

A. With threatening to be se-
vere against incorrigible Offen-
ders; he encourageth them to
try their Faith, prays for the In-
crease of their Strength and Love,
and so pronounceth a Blessing
upon them.

Obs. The first Epistle of St Paul to the *Corinthians* having wrought good
Dispositions, with hearty Sorrow and Submission towards him, as inform'd
by Titus, whom he met at *Macedonia*, *chap. vi. 5, 6.* from whence he thought
proper to write this second Epistle, applying to them with much Art and
ingenious Insinuation, he both commands and threatens with great Affec-
tion for their eternal Salvation: He encouraged them in Trouble from a
Consideration of his own Deliverance; and gives them an Account of his
Delay in coming to them. He vindicates the Gospel Ministry in general,
as preferable to the Law of *Moses*; repeating his Exhortation not to hearken
to his Opposers, the false Apostles, who obstructed the good Effects of his
Doctrine, and obliged him to give some Account of his own Zeal in pro-
moting the Gospel, and of his Labours and Sufferings for it, with the Fa-
vours he had of being wrapt up into the Third Heaven, where he had a
Glimpse of the Joys above; concluding with a solemn Charge, that they
check all Divisions, and preserve Unity and Peace among themselves, and
then the God of Love and Peace would be with them; giving them that
solemn Benediction, *The Grace, or Favour, of our Lord Jesus Christ, the
meritorious Cause of our Redemption, and the Love of God the Father, and
the Communion or Fellowship, or the partaking of the Gifts and Sanctification
of the Holy Ghost, be with you all.*

(Th)

The Epistle of St PAUL the Apostle to the GALATIANS.

Q. *What was the Cause of Paul's writing to the Galatians?*

A. Their declining from that which he had taught them.

Q. *What was that?*

A. Faith in Christ Jesus.

Q. *How declined they from Faith?*

A. In thinking to be justified by the Works of the Law.

Q. *How doth he reprove them?*

A. By shewing, that as many as are Workers of the Law, are under the Curse, *chap. iii. 10.*

Q. *How are they delivered from this Curse?*

A. Christ hath redeemed us, by being made a Curse for us, *chap. iii. 13.*

Q. *What doth he then counsel them to do?*

A. To forsake the beggarly Traditions of the Law; as Circumcision and the Observation of Days and Times, *chap. iv. 9, 10.*

Q. *What was the Reason?*

A. Because neither Circumcision nor Uncircumcision avail any Thing, but a new Creature, *chap. v. 15.*

Q. *What is understood by a new Creature?*

A. One regenerated by Faith, as being dead to Sin and risen again thro' Christ, to Newness of Life, *chap. ii. 19, 20.*

Q. *How are we known to be regenerated?*

A. If we bring forth the Fruits of the Spirit.

Q. *What are the Fruits of the Spirit?*

A. All kind of Christian Virtue; as Love, Joy, Peace, Long-suf-

Obs. Galatia was a Province of Asia Minor, where Paul had preached the Gospel, *Acts xviii. 23.* and this Epistle to the Galatians was wrote on the following Occasion: Paul having heard that certain false Brethren had, since his Departure, taught the Necessity of observing the Law of Moses, and had vilified his Person, under a Pretence that he was not conversant with Christ upon Earth, but received his Doctrine from others; the better to gain upon that sort of People he declares in *chap. i. to ver 16* of *chap. ii.* that altho' he was not converted till after Christ's Ascension, yet he learned not his Doctrine from any of the Apostles, but received it from immediate Revelation from Heaven. [*See Acts xxvi. 15, 16.*] And, to illustrate his Discourse, takes Notice of Abraham's two Sons, viz. Ishmael by Hagar, a Bond-maid. *Gen. xviii. 16.* and Isaac, by Sarah a Free-woman, *Gen. xxi. 1, 2, 3.* the one being born by natural Generation, the other by virtue of God's Promise; when, by reason of Age, his Parents were incapable of begetting Children after the usual natural Course: and says, these two were an Allegory, or Similitude, representing the two Covenants; the former of the

suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. as Gluttony, Drunkenness, &c.

chap. v. 12.

Q. Is there no Law against them that live in this Estate? that delight in these Works of the Flesh?

A. There is none that hath any condemning Power over them. A. They shall not inherit the Kingdom of God.

Q. What are the Fruitsof the Flesh? Q. Where was Paul when he wrote this Epistle, and how doth it end?

A. Lust against Chastity; as Adultery, Uncleanness: Against Religion, as Idolatry, Witchcraft: Against Charity, as Envy, Mur- A. At Rome; and it is concluded with a Declaration of what Glory he had in suffering for Christ.

the Law, delivered from Mount Sinai, signified by Hagar; the latter is the Covenant established by Christ, and represented by Sarah. [See Heb. xii. 25.] Now we who believe in Christ are the Children of the Promise, free from the Yoke of the Law, chap. v. 1. for that Faith in Christ will save, provided it be after the Gospel Dispensation, i. e. joined with a holy spiritual Life, not neglecting the holy Duties of Christianity.

The Epistle of St PAUL the Apostle to the EPHESIANS.

Q. What were these Ephesians that St Paul writeth unto? Doctrine was mingled with the Cockle and Weeds of false Teachers.

A. Inhabitants of the City of Iconia, in Asia Minor.

Q. Who converted them to Christianity? Q. In such a needful Business why did he not rather go than write?

A. St Paul, about twelve Years after the Resurrection of our Saviour, Acts xix. A. Because he was a Prisoner at Rome.

Q. What was the Estate of the Ephesians when Paul writ unto them? Q. What Method doth he use in confirming the Ephesians in the Faith which he had before taught them?

A. As it is of all those amongst whom God's Wrath hath been sown. A. First he useth an Admonition, then a Prayer, and last of all an Exhortation.

Q. How is that? Q. Of what doth he admonish them?

A. The good Seed of Paul's A. Of three Things.

K

Q.

Q. Which be they?

A. 1st, He shews that they were predestinated to the Calling of Christians before the Foundation of the World; and therefore there was nothing had happened to them by Chance, *chap. i. 4, 11.* 2^{dly}, He puts them in mind, that the Ground of their Faith is Christ Jesus, to whom all Power both in Heaven and Earth was given; and therefore they needed not to stand doubtful of their Reward, *chap. i. 20, to 23.* 3^{dly}, He records in what Estate they were before they were called.

Q. What was that?

A. That they were under the Power of Satan, and dead thro' Sin; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they were now for the same, *chap. ii. 4, 5.* Then he bids them not faint because of the Persecution which they saw was laid upon him.

Q. What Reason shews he for that?

A. Because it was their Glory, *chap. iii. 13.*

Q. In what respect could his Persecution be their Glory?

A. In this, that seeing him constantly endure Imprisonment and Death for the Truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no Tradition of Man.

Q. For what doth he pray to God for them?

A. For three Things.

Q. Which be they?

A. First, for the Strength of his Holy Spirit, *chap. iii. 19.* Secondly, that he would give them a faithful Heart, *chap. iii. 17.* And thirdly, to endue them with unfeigned Charity.

Q. How manifold is his Exhortation?

A. Twofold, general and particular.

Q. What is his general Exhortation?

A. Certain Observations common to all Men to walk worthy in their Calling, *chap. iv. 2.*

Q. What is their Calling?

A. Christianity.

Q. What is the End thereof?

A. Eternal Life.

Q. Who hath called us thenceunto?

A. God the Father, by his Son Christ Jesus, *chap. iii. 11.*

Q. By what Means?

A. First, by outward Means, as by Afflictions and Persecutions. And secondly, by inward Means, as by the working of God's Word in our Hearts, and the wholesome Admonitions of his Holy Spirit, *chap. iv. 10.*

Q. How may we walk worthy of our Vocation?

A. If we avoid Lying, Anger, Theft, filthy speaking, and embrace Humility, Meekness, Patience, Charity, and Unity of Spirit, *ch. iv. 2, 3. and 25. to 31.*

Q. What is Humility?

A. Not to prefer ourselves before others, nor to despise others in respect of ourselves.

Q. What is Meekness?

A.

A. Not to be easily moved to Anger.

Q. Is it not lawful then to be angry and not sin?

A. If we bridle our Fury, that we break not forth into any wicked and unlawful Thoughts, Words, or Deeds.

Q. What is Patience?

A. A quiet digesting of Wrong, and leaving the Revenge to God.

Q. What is Charity?

A. A Compunction of Heart, whereby one Christian is incited to help and succour another.

Q. What call you the Unity of the Spirit?

A. An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissension.

Q. Why ought we to walk in Unity of Spirit?

A. Because God, who hath created us, Christ, who hath redeemed us, and the Holy Ghost, who hath sanctified us, is but one; and the Means whereby we are saved, one, that is to say, Faith; and therefore, we ought to agree together in Mind, as Children of one Father, or as Heirs, ordained all for one happy Inheritance, *chap. iv. 4, 5, 6.*

Q. Having declared what the Virtues are which St Paul would have us follow, rehearse the Vices he would have us avoid?

A. Lying, (as I said before) Theft, Anger, filthy Speaking, and (out of the fifth Chapter) Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle Jestings.

Q. What is a Lie?

A. A counterfeit and false Declaration of the Thought and Mind, as when we speak one thing and think another.

Q. What is Theft?

A. Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

Q. What is Anger?

A. A Desire of Revenge for some Wrong done unto us, or unto them whom we love.

Q. Of how many sorts is it?

A. Of two.

Q. What are they?

A. Natural and diabolical.

Q. What call you natural Anger?

A. The Anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant or Scholar, for the due Correction of such Vices as they perceive in them to the Dishonour of God.

Q. What is diabolical Anger?

A. So to be incens'd as to wish Destruction to any one.

Q. Wherein consisteth filthy Communication?

A. In Swearing, Cursing, Blapheming, immodest Words, and idle Jestings.

Q. How must Christians then frame their daily Conference?

A. In such sort, as it may be to the Edification of one another, speaking unto themselves in Psalms, Hymns, and spiritual Songs, and giving Thanks to God for all Things, *chap. v. 19, 20.*

Q. What is Covetousness?

A. A Greediness of Gain, without Regard to their own Ne-

Necessities, or the Necessity of others.

Q. What is Fornication?

A. A polluting of the Soul with the Lust of the Body.

Q. What is Drunkenness?

A. A confounding of Reason and the Senses with immoderate Drinking.

Q. What is false Doctrine?

A. Any thing that is taught contrary to the Truth of God's Word.

Q. How are they said to lead their Lives that delight in any of these Abuses?

A. Improvidently.

Q. Why?

A. Because they neglect the Will of God, to follow their own Ways.

Q. How are they said to lead their Lives that abhor them?

A. Circumspectly.

Q. Why?

A. Because they prefer the Will of God before their own Imagination, chap. v. 15, 17.

Q. What is Paul's particular Exhortation in this Epistle?

A. The Duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. What is the Duty of Husbands towards their Wives?

A. To love them, as Christ loved the Church, who gave his Life for it, ver. 25.

Q. What is the Duty of Wives towards their Husbands?

A. To submit themselves unto their Husbands as unto the Lord, ver. 22.

Q. What is the Duty of Parents towards their Children?

A. Not only to feed and cloath them, but to bring them up in the Fear of the Lord, ch. vi. 4.

Q. What is the Duty of Children towards their Parents?

A. To honour and obey them with bodily Reverence, and with the unfeigned Love of the Heart, ver. 2.

Q. What is the Duty of Masters to their Servants?

A. Not to defraud them of their Due, nor to use Cruelty toward them, remembering that they themselves have also a Master in Heaven, ver. 9.

Q. What is the Duty of Servants to their Masters?

A. To obey and labour for them in Singleness of Heart, and not with Eye-service, ver. 6.

Q. How is that?

A. To do all Things (whether their Master be absent or present) as if God beheld them.

Q. How doth St Paul wish the Ephesians, and in them us, to arm ourselves for the accomplishing of these, and all other Duties?

A. First, to gird them with the Girdle of Truth. Secondly, to put on the Breast-plate of Righteousness. Thirdly, to be shod with the Shoes of the Preparation of the Gospel of Peace. Fourthly, to take the Shield of Faith. Fifthly, the Helmet of Salvation. And, Sixthly, the Sword of the Spirit, v. 14. to 17.

Q. What is understood by the Girdle of Truth?

A. A binding of ourselves to the Observation of the Word of God.

Q.

Q. What by the Breast-plate of Righteousness? to protect and cover us from the Darts of the World, the Flesh, and the Devil.

A. A good Conscience, or Innocence of Life.

Q. What by the Shoes of Salvation?

A. The Strength and Power of Christ, being for our Sakes Vanquisher of Hell, Death, and

Q. What by the Shield of Faith?

A. The Righteousness of Christ, able, like a brazen Shield,

Q. What by the Sword of the Spirit?

A. The Word of the everliving God,

Obs. *Ephesus* was a noted City of *Ionia*, and Head of the Proconsular *Asia*, or the Western Part of the *Lesser Asia*, esteemed by the Heathens for the famous Temple of *Diana*, one of the seven Wonders of the World, the Length whereof was 425 Feet, the Breadth of it 220, supported by 127 Pillars made by so many Kings: It was 200 Years in building, at the Expence of all the Provinces of *Asia*.

The *Ephesians* were very much addicted to curious Arts, to Magick, Sorcery, and judicial Astrology, insomuch that the *Ephesian* Characters or Letters, *Ephesia Grammatæ*, grew to be a proverbial Expression for Magick Characters.

The Apostle tells the converted to the Lord of their glorious Privilege of being admitted Christians; and tho' they were most of them *Gentiles*, yet they were of God's Household, and had the same Privilege as the believing *Jews* themselves, according to God's Purpose from the Foundation of the World; that they were saved by the Grace and Mercy of God in Jesus Christ, and not by the Works of the Law: And this Doctrine of the Calling and Salvation of the *Gentiles* by Christ, he tells them God had particularly revealed to him; pressing them to live up to their Calling, by loving one another, and doing their Duty, every one in his proper Station; concluding, that if they would stand fast in their Christian Course against all Temptations, their Armour must be Truth, Righteousness, Peaceableness, Faith, Hope, the Holy Word of God, and devout Prayer.

Aquila and *Priscilla*, with whom *Paul* had lodged at *Corinth*, came with him to *Ephesus*, and made some Stay there. [See Acts xviii. 2, 3, 18] *John* the Evangelist passed a great Part of his Life, and died there: And tho' *Timothy*, *Paul's* Disciple, was made first Bishop at *Ephesus* by the Apostle, with the Imposition of Hands [See Tim. iv. 14. and 2 Tim. i. 6.] nevertheless it was no Hindrance to the Residence of *John* the Evangelist in that City; where he performed the Function of an Apostle, and inspected the whole Province for many Years. And, if we may credit the Fathers of the Council of *Ephesus*, the Virgin *Mary* died and was buried in this City, where they shewed her Tomb, and dedicated their Cathedral Church to her Memory. [See Concil. l. 3. p. 574. and p. 1525.] and, says the learned *Calmet*, we

are

God, which, as a Sword, we must draw, forth to defend ourselves, and offend our spiritual Enemies.

lity required in him that is thus armed?

A. Prayer and continual Watchfulness.

Q. What is the special Qua-

are assured, that Mary Magdalene came to this City, and died there in Peace. Dict. Tit. Ephesus.

The Epistle of St PAUL the Apostle to the PHILIPPIANS.

*Q. What were the Philip-
pians?*

A. Exiles of Philippi, a City in Macedonia, where Paul had planted the Gospel.

Q. What moved him to write unto them?

A. Two Things: 1st, The general Care he had for all the People of God. 2dly, That he might shew his Thankfulness to the Philippians.

Q. For what?

A. For sending him Relief after they knew he was Prisoner in Rome.

Q. By whom did they send him Relief?

A. By Epaphroditus, a Professor of the Gospel.

Q. How did he shew his Thankfulness toward them?

A. First, in praising God for them, and then in praying unto God for them.

Q. How doth he praise God for them?

A. In that it had pleased him to receive them into the Fellowship of the Gospel, chap. i. 5.

Q. In what Manner doth he pray to God for them?

A. Three Manner of Ways: 1st, That God, who had begun this good Work in them, would continue it until the Day of Christ Jesus, ver. 8. 2dly, That they might be able, thro' his Grace, to discern true Doctrine from false, ver. 10. 3dly, That they might abound in Love and the Works of Righteousness, ver. 11.

Q. How doth he encourage them, lest his Imprisonment should make them faint?

A. Three different Ways: 1st, In respect of others. 2dly, Of himself. 3dly, By the Example of Christ.

Q. How in respect of others?

A. That as others, in beholding his Constancy, were boldened, and did more frankly profess Christ, so he hoped they would do, ver. 14.

Q. How in respect to himself?

A. That as he knew Christ should be magnified in his Body, whether he lived or died; so he doubted not but that they would

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PHILIPPIANS.

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be of the same Mind. *ver. 10.*

Q. How by the Example of Christ?

A. That as Christ being God became Man; being free, became bound; being Lord and Master of all, became a Servant to all; and for our Sakes was content to suffer all Reproach and Tyranny, yea Death itself; so we for his Sake should not refuse to do the like, *chap. ii. 5, to 11.*

Q. What Reason doth he alledge the better to persuade us thereunto?

A. A twofold Reason.

Q. What is that?

A. 1st, As touching the Reward of our Persecutors. 2^{dly}, The Reward of us that are persecuted.

Q. What doth he say shall be the Reward of our Persecutors?

A. Perdition.

Q. What of us that are persecuted?

A. Salvation, *chap. i. 28.*

Q. How doth he conclude these Circumstances?

A. With a Necessity to suffer with Christ, if we will be thought to believe in Christ, *ver. 20.*

Q. What doth Paul exhort us unto in this Epistle?

A. Concord, Meekness of Mind, and godly Conversation.

Q. How to Concord?

A. That we be of one Judgment in Religion, *chap. ii. 1.*

Q. How to Meekness of Mind?

A. That nothing be done thro' vain Glory, but every Man to esteem others better than himself.

Q. How to godly Conversation?

A. That whatsoever is true,

just, and of good Report, that to follow, *chap. iv. 8.*

Q. What doth he bid us beware of?

A. False Teachers.

Q. What Names doth he give unto false Teachers whereby to know them.

A. He calleth them Dogs, Evil-workers, Cozeners, Belly-gods, Enemies to the Cross of Christ, and Minders of earthly Things, *chap. iii. 18, 19.*

Q. And wherefore doth he call them Dogs?

A. Because, like Dogs, they bark against the Gospel.

Q. Why Evil-workers?

A. Because in the Harvest of the Lord, they seek not his Glory, but their own Commodity.

Q. Why Cozeners?

A. Because they teach that Circumcision and the Works of the Law are necessary to Salvation.

Q. Why Belly-gods?

A. Because they sought rather after their own Ease and Pleasure, than the spiritual Good of God's People.

Q. Why Enemies to the Cross of Christ?

A. Because they are Christians in Name only, and not in Deed.

Q. Why Minders of earthly Things?

A. Because their chiefest Care was to be rich, and to rise to Promotion.

Q. How doth Paul make known the true Minister of God?

A. By five especial Notes.

Q. Which be they?

A.

A. 1st, He saith they hold it a Glory to die for the Confirmation of their Disciples Faith, *ch. ii.*

17. 2^{dly}, They put no Confidence in earthly Things, *ch. iii.*

3^{dly}, They do esteem all Things Loss, and as very Dung, for the excellent Knowledge of Christ, *chap. iii. 8.* 4^{thly}, They preach the Righteousness of Christ, and not Men's Works, *ver. 9.* 5^{thly}, Their Conversation is in Heaven, from whence they expect Christ; by whose Coming they hope to be made immortal, *chap. iii. to ver. 21.*

Q. What is it to have our Conversation in Heaven?

A. To live like Saintson Earth.

Q. That we may be able to do so, what is required of us?

A. Three Things.

Q. Which are they?

A. Faith towards God, Love towards our Neighbour, and Sobriety towards ourselves.

Q. What Promise doth the Apostle make the Philippians, upon the Account of the Present they made him?

A. That God would supply all their Wants, not in respect to his own Want, (because he had learned in all Conditions to be content) but because it testified their Fruitfulness under the Gospel, giving the Glory to God; and so concludes the Epistle.

Obs. Philippi was a City of Macedonia, and a Roman Colony. [See Acts xvi. 12, 13, &c.] It is to be observed, that the particular Design of this Epistle appears to be the same with the former to the Ephesians, viz. to keep them stedfast in the true Faith, that they might not be frightened out of their holy Profession by Persecutions, &c. These People were always full of Acknowledgment for the Grace of God thro' the Ministry of Paul, and had often assisted him on several Occasions. They sent him Money while he was at Achaia, and now hearing of his Imprisonment at Rome, renewed their Collection, and sent it by the Hands of Epaphroditus, their Bishop, who fell sick, and was like to die at Rome, by the great Fatigue he underwent while he attended the Apostle; but being so well recovered as to be able to set out on his Journey home to Philippi, Paul wrote and sent this Epistle by him, in which he kindly acknowledges their Respects for him and for the Gospel: He propounds himself as a Pattern for their Imitation, promoting Unity and a true heavenly Conversation; and then expresses his Satisfaction in their Charity towards him; and so concludes.

The Epistle of St PAUL the Apostle to the COLOSSIANS.

Q. What were the Colossians?

A. A People dwelling in Coloss, a City of Phrygia, whom Paul saluted in the Name of Christ.

Q. After his Salutation what did he?

A. Give God Thanks for them, because of their Faith in Christ Jesus.

Q.

Q. How doth he strengthen that Faith?

A. First by Prayer, and then by Exhortation.

Q. For what doth he pray?

A. First, that they may be filled with the Knowledge of the Will of God, in all Wisdom and spiritual Understanding, chap.

i. 9.

Q. What is the Wisdom he prayed for?

A. The Knowledge that makes Men wise unto Salvation.

Q. Proceed: What is the second?

A. Secondly, he prayeth that they may walk worthy of the Lord, ver. 10.

Q. How is that?

A. To the Honour of God, and Profit of others.

Q. What is the third Thing?

A. That they may be fruitful in all good Works.

Q. What call you good Works?

A. The Testimony of a lively Faith, set forth by the Deeds of Mercy.

Q. What is the fourth Thing?

A. That they may increase in the Knowledge of God.

Q. How shall they increase?

A. By the Dew of God's Mercy, and the Sun-shine of Righteousness.

Q. What is the fifth Thing?

A. That they may be strengthened with the glorious Power of Christ, to endure with Patience and Joy the Afflictions of this Life, ver. 11.

Q. What is the sixth Thing?

A. That they may be always thankful unto God.

Q. Doth he shew any Reason why they ought to be thankful?

A. Yes: 1st, In that God hath made them meet to be Partakers of the Inheritance of Saints. And, 2dly, in that he had delivered them from the Power of Darkness, and brought them into the Kingdom of Light, v. 12, 13.

Q. By whose Means?

A. By Christ their Redeemer, the Image of the invisible God, the Head of the Church, the First-born of the Dead, and the Peace-maker between God and Man.

Q. What doth he exhort them unto?

A. To cleave unto none but unto this Christ, because in him only they shall be compleat and perfect, chap. ii.

Q. Where must we seek him?

A. In Heaven, setting our Affections on Things that are above, and not on Things that are on Earth, chap. iii. 2.

Q. When are our Affections set on Things that are above?

A. When we live after the good Motions of the Spirit.

Q. When upon Things that are upon the Earth?

A. When we live after the Desires of the Flesh.

Q. Shew me a Difference between the Spirit and the Flesh?

A. The Flesh saith, rather steal than suffer Want; the Spirit saith, thou shalt not cover another Man's Goods: The Flesh saith, revenge where thou hast taken Wrong; the Spirit saith, forgive as Christ hath forgiven, ver. 13.

Q. When doth the Spirit fall upon us?

A. In Baptism.

Q. How may we grieve the Spirit?

A. By abusing the good Graces of God, which it bringeth with it; as, by turning Mercy into Cruelty, Humility into Pride, and by applying the Time appointed to God's Service, to the Service of the World.

Q. How is the Time lost to be redeemed?

A. By spending it more virtuously than heretofore we have done; as, if we have been careless, now to be watchful; if we have forgot God and his Benefits, now to pray unto him and be thankful; if we have been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, chap. iv. 6.

Coloss was a Town in *Phrygia* the greater. There have been some *Greek* as well as *Latin* Authors, as *Suidas*, *Zonaras*, *Glycus*, *Eustat*, *Münster*, and *Calephin*, who have been of Opinion, that *Paul* had never been at this Place, tho' it is certain he preached in *Phrygia*; but that these Citizens were converted to the Faith by *Epaphras*, their Bishop, whom *Paul* had sent thither. See *Hierom ad Philemon*, ver. 22. *Chrysostom*, *Theophilus*, *Athanasius*, in *Synops. Estius*, &c. *Acts* xviii. 23. and *Col.* i. 7. and that this Epistle was written to the Faithful of *Rhodes*, a City famous for the *Colossus* of the Sun; which was a brazen Statue of such a prodigious Height, that Ships under full Sail might pass between its Legs, being 70 Cubits, or 105 Feet high, consecrated to *Apollo*, or the Sun, cast by *Chares*, who was 12 Years in making of it, at the Charge of King *Demetrius*. It was begun, *A. M.* 3700, and overthrown by an Earthquake 60 Years after it was erected: And it continued thus broken down till *A. D.* 672; when *Moravius*, sixth Caliph of the *Saracens*, having taken *Rhodes*, sold the Brals of this *Colossus* to a *Jewish* Merchant, weighing about 720,000 lb. Weight,

It is said, that the Apostle was now a Prisoner at *Rome*; *A. D.* 62; at which Time he had with him Prisoners, *Epaphras*, *Timothy*, *Aristarchus*, *Marcus*, *Luke*, *Demas*, and *Jesus*, or *Josbua*, surnamed *Iustus*.

The Letter was carried to the *Colossians* by *Tychicus*, his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement: And having cautioned them to avoid all *Jewish* and Heathen Ordinances, he attacks the false Apostles, and, with great Solidity, confutes their Doctrine, and afterwards delivered Lessons to them of the most excellent and sublime Morality.

The First Epistle of St PAUL the Apostle to the THESSALONIANS.

Q. HOW is this Epistle divided?

A. Into two Parts.

Q. Which be they?

A. Into a Commendation and an Exhortation.

Q.

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Q. For what doth he commend the Thessalonians?

A. First, for their Readiness to hear; and, 2dly, for their profiting by hearing.

Q. How did he know they profited by hearing?

A. By three Things which he saw begin to flourish amongst them.

Q. And what were those?

A. Effectual Faith, diligent Love, and patient Hope, ch. i. 3.

Q. What is effectual Faith?

A. That Faith which brings forth good Works.

Q. What is diligent Love?

A. That Love which hath a Care to benefit whom it loveth.

Q. What is patient Hope?

A. Hope that giveth a Man Courage to endure all the Afflictions of this Life without repining, because he depends upon the Reward promised in Christ.

Q. What is that?

A. Eternal Life.

Q. How many kinds of Love are there?

A. Three.

Q. Which be they?

A. First, Love in the Magistrate, to labour for the Glory of God, and Benefit of the Common wealth. 2dly, Love in the Minister, to feed his Flock. 3dly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.

Q. How do they receive the Gospel, that receive it with such Profit?

A. They receive it not in Word only, but in Power also, ver. 5.

Q. What Assurance doth it bring unto them?

A. That they are the Elect Children of God, ver. 7.

Q. What are these Men unto God?

A. A Glory.

Q. What unto the World?

A. A good Example.

Q. How doth Paul commend himself?

A. First, for his Love toward them. 2dly, For his Diligence in teaching. 3dly, For his Purity of Doctrine.

Q. Wherein did he shew his Love?

A. First, in protesting that he was not only willing to have preached the Gospel unto them, but also hazard his own Life, chap. ii. 8. 2dly, In sending Timothy unto them for their Comfort, when he could not come himself, chap. iii. 5. 3dly, In esteeming their Constancy in the Faith his Life, and their fainting his Death, ver. 8. 4thly, In continual Prayer for them, that their Hearts might be stable, and blameless in Holiness before God and the World, ver. 13.

Q. Wherein did he shew his Diligence in teaching?

A. In that he laboured Night and Day for their Instruction.

Q. Wherein the Purity of his Doctrine?

A. In that it was without Deceit, Flattery, Covetousness, Vain-glory, and not to please Men but God, ch. ii. 11. to 18.

Q. Was not Paul vain-glorious then, when he did thus praise himself?

A.

A. No: He did it not to win Praise to himself, but to allure them to embrace the Gospel which he taught; and to shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. What doth he exhort the Thessalonians unto?

A. To keep their Bodies as Vessels of Holiness; because God hath called them, not to Uncleaness, but to Purity of Life, chap. iv. 7.

Q. What must they do to keep their Bodies holy unto the Lord?

A. Fly from Lust, Oppression, Fraud, Contention, Idleness, and all Appearance of Evil, chap. iv. 3. to 12. and v. 22.

Q. What doth he annex to his Exhortation?

A. A Reprehension.

Q. For what doth he reprehend them.

A. For mourning for the Dead, and curious searching to know when should be the Time of Christ's second Coming.

Q. Ought we not then to mourn for the Dead?

A. No, not in that Manner as Infidels do, who think their Dead shall never rise again.

Q. How then?

A. As good Christians should, who account of Death as but Sleep, out of which the Faithful shall one Day awake to their eternal Joy, ver. 1.

Obs. This Epistle was wrote to the Church at *Thessalonica*, the chief City of *Macedonia*, in *Greece*, which had been planted by *Paul*, and consisted of some converted *Jews*, and a great Number of *Gentiles*, called devout *Greeks*. See *Acts xvii. 1-5.* and *Chap. i. 9.*

Q. Why doth he forbid them to search for the Time of Christ's coming to Judgment?

A. First, because they can never certainly know it, being a Thing hidden from the Angels in Heaven, much more from Men on Earth. And, 2dly, Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than for to enquire after the Hour.

Q. How must they make themselves ready for it?

A. In walking like the Children of Light, and not like the Children of Darkness, chap. v. 5.

Q. How is that?

A. In Peace and Love one towards another; in watching, praying, continual Thanksgiving, hearing of the Word preached, and reverencing the Ministers, ch. v. 6, 13, to 20.

Q. How doth he conclude this Epistle?

A. He desires their Prayers, and greets them with an holy Kiss.

Q. Doth he command them to do nothing else?

A. Yes; he charges them by the Lord, that his Epistle be read to all the Brethren, chap. v. 27.

Q. What do we learn from hence?

A. That the Scriptures are to be read by and to all Christians.

The Second Epistle of St PAUL the Apostle to the THESSALONIANS.

Q. *What is to be gathered out of this second Epistle to the Thessalonians?*

A. The Trial of Faith.

Q. *How is Faith tried?*

A. By Affliction.

Q. *What is the Fruit of Affliction?*

A. Patience, chap. i. 4.

Q. *And what proceeds of Patience?*

A. The righteous Judgment of God, chap. ii. 5.

Q. *Whom will God judge?*

A. The Afflitter and the Afflicted.

Q. *How will he judge the Afflitter?*

A. In flaming Fire, rendering Vengeance, chap. i. 8.

Q. *How the Afflicted?*

A. In Mercy, giving them Rest, ver. 7.

Q. *When shall this Judgment be?*

A. At the latter Day, when the Lord Jesus shall shew himself from Heaven with his Mighty Angels, ver. 7.

Q. *What shall be a Sign of that Day?*

A. The falling away of many from the Faith.

Q. *By whose Means shall they fall away?*

A. By the Means of Antichrist.

Q. *What is Antichrist?*

A. The Man of Sin, that opposeth himself against all that is called God, chap. ii. 4.

Q. *By whom will he work*

A. By Satan.

Q. *In what Manner?*

A. With great Power, but in all Deceivableness, chap. ii.

Q. *Amongst whom?*

A. Not amongst the Elect, but them that shall perish, v. 13.

Q. *Why not amongst the Elect?*

A. Because from the Beginning they are chose to Salvation, ver. 11.

Q. *Therefore what ought to be the Care of the Elect?*

A. To stand fast to the Doctrine which they have received, ver. 15.

Q. *What is the Means whereby they may be able to stand fast?*

A. Prayer.

Q. *What must they pray for?*

A. That the Word of God may have free Passage, and that they may be deliver'd from the Company of the Wicked, chap. iii. 1, 16.

Q. *Whose Steps doth St Paul counsel them to follow?*

A. His own.

Q. *Wherein?*

A. First, in Uprightness of Mind, and then in labouring before they eat, ver. 7, 12.

Q. *How must we carry ourselves to them that are wicked Livers?*

A. We must withdraw ourselves from them, and not frequent their Company, ver. 6.

Q

Q. How must they be used that follow not his Instruction?

A. They must be excommunicated, ver. 14.

Q. Tell me what Excommunication is?

A. To be banished the Congregation of God.

Q. As an Enemy utterly to be cast off?

A. No, but as a Friend to be won to Amendment of Life, v. 15.

Q. What else doth this Epistle contain?

A. A Prayer of Peace for them from the God of Peace.

Obs. Paul having in his former Epistle, put the Christians of Thessalonica in Expectation of seeing him again in their City, chap. iii. 11. and finding his Journey was prevented, sent this second Epistle; which is much to the same Purpose as the former, viz. to encourage and comfort them in their Sufferings, shewing God's Judgments on all those that obeyed not the Gospel of our Lord Jesus Christ, and the glorious Reward of those who obeyed. And because they mistook his former Epistle in that Part wherein he treats of Christ's coming to Judgment, chap. v. 1. &c. lest they should waver in the Faith, he expounds it to them, and then returns to encourage and instruct them in some particular Duties; and so concludes with a Christian Salutation.

The First Epistle of St PAUL the Apostle to TIMOTHY.

Q. WHO was Timothy, to whom this Epistle was dedicated?

A. It was the Timothy whom St Paul took to be his own Son; of whom we read that his Mother was a Jew, but his Father a Greek; a Professor of the Gospel, and Disciple of Paul's?

Q. Whereof doth this Epistle consist?

A. Of certain Directions given to him for the managing his Office of a Preacher.

Q. Where did he profess it?

A. At Ephesus.

Q. What is the first Thing wherein he was instructed?

A. The right Use and End of the Law, which is good, if a Man use it lawfully.

Q. What doth Paul admonish him of?

A. His Duty, in reading the Word and rebuking of Sin.

Q. How must we rebuke Sin?

A. Openly, because others may take Heed, chap. v. 20.

Q. Is there no Difference to be made?

A. Yes, the elder sort may be rebuked as Fathers, the younger as Brethren, ver. 1.

Q. How must we teach all Men?

A. To pray.

Q. In what sort?

A. By lifting up of pure Hands, chap. ii. 8.

Q. For whom?

A. For all People; but especially for Princes and Rulers, that under

under their Authority we may lead quiet and peaceable Lives.

Q. How all Women?

A. To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or broider'd Hair, *chap. ii. 9.*

Q. How Ministers?

A. To be blameless, the Husband of one Wife, watchful, sober, hospitable, apt to teach, not a Drunkard, Quarreller, or Covet-

ous, *chap. iii. 2, 3.* holding the Mystery of Faith in a pure Conscience.

Q. What is the Issue of this?

A. He shall save himself, and those that hear him, *ch. iv. 16.*

Q. How Widows?

A. To exercise Deeds of Charity, to bring up their Children virtuously, not to be idle Praters, gadding from House to House, *chap. v. 13.*

Obj. Paul had taken Timothy to travel with him, and to assist him in planting the Gospel, *Acts xvi. 3.* which some interpret, ordained him, with the Assistance of the Presbytery, *chap. iv. 14,* and *2 Tim. i. 6.* (as afterwards, in the primitive Church, the Bishop ordained with the Assistance of the Presbytery) at length the Apostle is said to constitute him Bishop at *Ephesus.* [See Euseb. *Hist. Lib. 3.* Chrysost. *Hom. 15. in 1 Tim. v. 19.* Hammond on the Title, *chap. iv to 1 Tim.* and P. Cave's *Life of Timothy.*] And some Time after he wrote this Epistle to him, he calls him his Son, as being converted by him to the Christian Religion; whereby the Apostle became his spiritual Father.

Timothy had been instructed in the Holy Scriptures of the Old Testament ever since he was a Child, by his Grand-mother and Mother, religious Jewesses, who also became Converts before him, *Acts xvi. 1. 2 Tim. i. 5.*

There are three Passages in this Epistle to be particularly considered; the first is in *chap. ii. 14, 15.* where the Apostle says, Women should be in Subjection to their Husbands, because the Woman (*Eve*) being deceived, was in the Transgression, *i. e.* being tempted by the Serpent, which is the Devil, to eat the forbidden Fruit, *Gen. iii. 6.* she was first prevailed on, and so became the Means of Man's Fall; but, for the Comfort of the Female Sex, he assures us, that notwithstanding she shall be sav'd in Child-bearing; which may import, either that she should go thro' Child-bearing Pangs with Safety, or else her Soul would be saved by Children; *i. e.* by Christ's being born of a Woman, (the Virgin *Mary*) whereby the same Sex became also instrumental to Man's Salvation, as before it had been to his Fall and Destruction.

2dly, The Character of a Bishop, *chap. iii. 2.* [See Bishop Blackhall's *Sermons, Vol. 3, p. 319.*] which agrees with *chap. v. 9.* *Theodoret in loc.* and Chrysost. *in loc. Tertul. de Monogamia, c. 12.* and Bingham's *Antiq. Book 4. c. 5.* in regard to Marriage, the End of which is not only for the propagating of Children, but also for mutual Comfort, and a Remedy against Fornication. *Samuel, Ezekiel,* and *Peter* himself, were all married Men: Therefore, on this Head, the Doctrine and Practice of the Church of Rome is arbitrary, tyrannical, and a Snare to the Consciences of Men. Ecclesiasticks are moulded out of the same common Mass with Laicks, and human

Q. How rich Men?

A. Not to be high-minded, nor put Confidence in uncertain Things, but to be ready to distribute to them that want, *ch. vi. 17.*

Q. What is the best Gain?

A. Godliness, *chap. vi. 6.* because they that would be rich fall into many Temptations and Snares, that drown them in Per-

dition and Destruction, *ver. 9.*

Q. Can Riches further Mens Salvation?

A. Yes, they may; the rich Man may lay up in Store a good Foundation for the Time to come, and so may lay hold on eternal Life, by approving himself rich in good Works, ready to distribute, *ver. 18.*

human Nature is the same in those as these; and therefore it is lawful for both to marry as often (only in case of Death) as Need requires.

3dly, The Widow indeed, mentioned *chap. v.* appears to have been deprived of the Help of both Husband and Child, and living an exemplary and pious Life, of 60 Years of Age, the Wife of one Husband; *i. e.* who had not been twice married; or, as others, who had not formerly, before Conversion, parted with one Husband, and married another, as usually among the Jews and Heathens they did, such a one was to be received into the Roll, or List, of those in the Quality of Servants of the Church, or Deaconesses, maintained by the Alms of the Faithful, as *Phoebe was, Rom. xvi. 1.* and employ'd in the Church's Service towards their own Sex; as in Sickness, or when they were baptized, &c. it being more decent on such Occasions, than for Deacons or other Men.

To conclude, The Design of this Epistle appears from *chap. iii. 14. 15.* that *Timothy* might know how to behave himself in the Church of God; *i. e.* to instruct him how to discharge his great Office, both as to his own Behaviour, and also that of others, whether the inferior Clergy or People, and to the Order of publick Service, guarding against judaizing Hereticks, and false Teachers, *chap. i. iv. &c.* [See *Grotius* in *chap. i. iv.*] So that in the End this Epistle may be fitly stiled *Paul's Directory*, for the Management of the Ministerial Office in the Church of God.

The Second Epistle of St PAUL the Apostle to TIMOTHY.

Q. How doth this second Epistle to Timothy begin?

A. The Apostle begins it with a Commendation of the excellent Faith in *Timothy's* Mother and Grandmother, &c. and is to be divided in two Parts.

Q. How is it to be divided into two Parts?

A. Into an Exhortation and a Prophecy.

Q. But what doth Paul exhort unto

A. Stedfastness in Faith, and Patience in suffering for the same, *chap.*

chap. i. 14. because those that will reign with Christ, must suffer with Christ, *chap. ii. 2.*

Q. By what Examples?

A. By the Example of the Soldier, Husbandman, and of him that contendeth for a Mastery; neither of which receive Recompence except they first labour, *chap. ii. 4, 5, 6.*

Q. What hindreth our Salvation in this Behalf?

A. Contending about frivolous and vain Questions.

Q. How?

A. In that they engender Strife, *ver. 14, 23.*

Q. Of what doth he prophesy?

A. The perilous Times to come, *chap. iii. 1.*

Q. How shall the Times to come be perilous?

A. By reason of wicked Men.

Q. What wicked Men?

A. Lovers of themselves, covetous, Boasters Proud, and, cursed Speakers, disobedient to Parents, without natural Affection, &c. *ver. 2. to 5.*

Q. By what Means therefore doth he teach Gods Ministers to repress the Malice of such Men?

A. By preaching the Word in Season and out of Season, by reproving, rebuking, and exhorting with all Long-suffering and Doctrine.

Q. What is the Word?

A. The Scripture given by Inspiration from God.

Q. What Use is there of

A. It is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect in all good Works, *ver. 17.*

Q. What else doth this Epistle contain?

A.

Obj. The design of this sacred Epistle, is again to stir up *Timothy* to be zealous and diligent in his Office, &c. as in the former Epistle.

The Names of *Jannes* and *Jambres*, two Egyptian Magicians, who withstood *Moses* when he wrought the Miracles before *Pharaoh*, *chap. iii. 8.* are not mentioned by *Moses* in his History: But as *Grotius* and *Dr Hammond* observe on that Text, they were mentioned in some ancient Records of the *Jews*, extant, and known in the Apostle's Time.

It is to this Epistle in particular, that we owe our greatest Bulwark against that Popish Usurpation of a Power to forbid the reading of the Scriptures in the vulgar Tongue, under certain Limitations, as in *chap. iii. 16, 17.* It consults the Benefit of all Conditions, and prescribes Virtues proper for every Relation and Capacity of human Life: It invites to the Practice of these by their own Loveliness and Beauty, by the Satisfaction they bring to ourselves, and the Benefit they are of to others.

If it be true that *Timothy* did not die till the Year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, *John* being still in the Isle of *Pathmos*, it can scarce be denied but that the Angel of *Ephesus*, whom *John* writes to in *Rev. ii. 1. to 5.* was *Timothy*, whom he highly commends; but reproaches him in particular for having lost his first Love. See *Rev. ii.*

Lastly, In the 13th of the *Hebrews*, *Paul* calls *Timothy* Brother, as it

A. Some Things particularly count of his first Deliverance relating to the Apostle's own from *Nero*. Concern, but especially an Ac-

was customary when he wrote to others, 2 *Cor.* i. 1. *Col.* i. 1. And he concludes this Epistle with his Benediction to him, written from *Rome* when *Paul* was brought before *Nero* the second Time.

The Epistle of St PAUL the Apostle to T I T U S.

Q. Where was Titus, when Paul writ unto him?

A. In *Crete*, where *Paul* had left him to order the Affairs of the Church.

Q. To what End was he there?

A. To compleat the Work which *Paul* had begun; and he gives him the Character of a good Bishop, recommending several Things to his Care and Practice.

Q. How was he to be armed therewith?

A. With Boldness, as God's Embassador, and by shewing himself an Example of good Works, and Integrity of Life, when he taught both young and old.

Q. What doth he teach the old?

A. The Men to be sober, honest, discreet, sound in Faith, Love and Patience; the Women

I shall here make the following Observations on the three Epistles to *Timothy* and *Titus*.

1st, *Titus* being converted from Paganism, was by *Paul* appointed a Companion in his Work. Then it appears from *Paul*'s ordaining *Timothy* Bishop of *Ephesus*, and *Titus* Bishop of *Crete*, as the Ancients testify, that the Government of the Church by Bishops was an apostolical Ordinance. See 1 *Tim.* i. 3, 10. v. 17, 19, 20, 21. And so likewise *Titus* was commanded to set in Order Affairs of the Churches, and to ordain Elders, *Titus* i. 5. See Dr *Cave*'s Lives of *Timothy* and *Titus*, Bishop *Stillington*'s Cases, edit. 2. p. 8. Bishop *Beveridge*'s Codex. Can. Eccles. Prim. l. 2. c. 11. and Bishop *Potter*'s Government of the ancient Church. c. 4. Where also observe, that the Gift of Government was distinct from that of an Evangelist, 1 *Cor.* xii. 28. *Eph.* iv. 11.

2^{dly}, That to pray to Saints and Angels, to procure their Intercession, is against the Apostle's Doctrine; who has declared, that as there is but one God, so there is but one Mediator between God and Man, the Man Christ Jesus, 1 *Tim.* ii. 5. See the Catechism of the Council of *Trent*, or ad *Parochos*, pars tertia, ad primum præceptum de invocatione sanctorum, Sect. 14.

3^{dly}, That the Doctrine of Purgatory, or Purgation by Torments, of such

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men to be holy, and not given to Wine, *chap. ii.*

Q. What doth he teach the young?

A. The Men to be sober-minded; the Women to be chaste, obedient to their Husbands, and no Gadders abroad.

such who indeed depart this Life in the Faith of Christ, but must yet suffer, as the Papists teach, a temporal Punishment, and of praying for Deliverance of the Deceased from the Torments thereof, or for Ease under them, are not countenanced by *Paul's* charitable Prayer for *Onesiphorus*, whom they suppose to be then dead, *2 Tim. i. 18.* Because, *1st,* It does not appear in Fact that *Onesiphorus* was then dead, But, *2dly,* Be it granted that he was dead, *Paul's* Prayer was not for his Deliverance from Torment in a State between Death and the Resurrection, which is the supposed Torment of the Popish Purgatory; but for Mercy in that Day, the same Day he had mentioned before at *ver. 12.* the great Day of Judgment; but Mercy in Purgatory, if it do them any Good, as Papists pretend, must be before that Day.

The Epistle of St PAUL the Apostle to PHILEMON.

Q. From whence was this Epistle written? *A.* Master, *Paul* winneth to Christ, and sends him back again.

A. From Rome.

Q. By what Intreaty?

Q. Upon what Occasion?

A. That *Philemon* would receive him as if *Paul* himself

Philemon, being fled from his were present, *ver. 17.*

Q.

Obs. This *Philemon* is reported by *Hammond*, on the Title to this Epistle, to have been a considerable Person at *Coloss.* He had probably been converted by *Paul*, as may be conjectur'd from *ver. 19.* who makes this Request to *Philemon*, to receive, forgive, and to entertain once more his Servant *Onesimus*, who, being now become a Christian, was expected to prove himself more faithful and diligent than before; for having run away from his Master, and, in his Ramble, travelled as far as *Rome*, where he embraced the Faith of Christ at the preaching of *Paul*, then a Prisoner for the same in that City; (which is the Meaning of the 10th Verse, *Whom I have begotten in my Bonds*) *Paul*, being well acquainted with *Philemon*, and *Onesimus's* Crime of Elopement from his Master's Service, with a sure Confidence of the Servant's Resolution of Amendment and Recompence, his Master, by his future Diligence and Fidelity, writes this Epistle, and sends him therewith. And thus we may see what Opportunities the Apostle embraced to do Good to all Men; for how careful was *Paul*, first to convert this Vagabond Servant, and then undertake to restore him to his Master's

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Q. For what Reason?

A. Because he was now not only his Servant, but his Brother in the Lord, in that he pro-

fessed the Gospel, and was willing to repay all Things whereby he had injur'd him.

Favour. And from hence we may observe, that it is the Duty of Masters to forgive, and to be reconciled to an injurious Servant, on his Submission and Reformation.

The Epistle of St PAUL the Apostle to the H E B R E W S.

Q. WHY is this called the Epistle to the Hebrews?

A. Because it was written to the Jews, so called from Heber, one of Abraham's Progenitors.

Q. Who writ this Epistle?

A. St Paul, it is probably received.

Q. On what Grounds?

A. All the Greek Copies give it him; the Phrase in many Places is none but his, the Conclusion his mentioning Timothy, and lastly, St Peter writing to the Jews, tells us, 2 Per. iii. 15. that St Paul writ to them, which must needs be this Epistle; so that at this Time Timothy acted as his Secretary.

Q. What is chiefly handled in it?

A. The Difference between the Priesthood of Christ and the Levitical Priesthood.

Q. How do they differ?

A. In five Points, viz. the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. How do they differ in the Office?

A. The Priesthood of the Le-

vites was external after the Order of Aaron; the Priesthood of Christ is spiritual, and after the Order of Melchisedeck.

Q. What is it to be a Priest after the Order of Melchisedeck?

A. To be a Priest, a Prophet, and a King, not for a Month, a Year, or an Age, but for ever, chap. vii. 3 and 23.

Q. Why are all those three Titles attributed?

A. Because he sanctifies us from Sin, teaching us by Wisdom, and governing us by his Power.

Q. How do they differ as touching the Temple?

A. The Temple of the Levites was built with Hands, and to endure but for a Time: The Temple of Christ is built by the Holy Ghost in Eternity, ch. 8.

Q. How do they differ in their Sacrifices?

A. The Levites did offer the Blood of Goats and Bulls; but Christ, his own precious Blood.

Q. How in their Ceremonies?

A. The Ceremonies of the Levites were corporal, as the

at-

attiring of the Body, and other external Observations; but Ceremonies are spiritual, as the viruous Disposition of the Soul.

Q. How in their Effects?

A. The Sacrifices of the Levites, tho' many Times offer'd, did scarce sanctify the Body; the Sacrifice of Christ, but once offered, sanctifies both Body and Soul in all that have Faith, *ch. ix. 14, 18.*

Q. What is Faith?

A. The Ground of Things which are hoped for, and the Evidence of Things which are not seen, *chap. xi. 1.*

Q. How do the Temples of Moses and Christ agree?

A. The Temple of Moses had three Separations, as the Holiest of all, whereunto the High Priest only enter'd, and that but once a Year; the Tabernacle of the Congregation, where the Levites

remained; and the open Court, where the People had Resort: So in the Temple of Christ, there is the Spirit, the Soul, and the Body.

Q. What Difference is between the Soul and the Spirit?

A. By Spirit is understood Regeneration thro' Faith in Christ; and by Soul is understood Man in his first Corruption, living according to the Rules of Reason, without the Knowledge of God's Word or Faith: And this is to be observed, that the Soul lives eternally.

Q. Being once grafted into Faith, what is it to fall away from it?

A. Sin against the Holy Ghost, which is unpardonable, *chap. vi. 4. and x. 16.*

Q. How may we fall from Faith?

A.

Obs. By the Hebrews are probably meant the Jewish People, who had embraced the Faith of Christ, and lived in or near their own Country Judea. The Author of this Epistle was Paul, tho' several Persons are named, and was written by Timothy his Companion in Italy, as the most ancient Fathers declare. He doth not indeed begin with his Name, as in other Epistles, Paul an Apostle of Jesus Christ, as it is supposed for this Reason, because he was made an Apostle, not so much of the Circumcised, *i. e.* of the Jews, as of the Gentiles. See *Acts xxii. 21. Rom. xi. 13. and xv. 30, 31. Heb. xiii. 18, to the End, Phil. ver. 1. 2 Thes. iii. 1.* on his Manner of Writing, &c. The Apostle labours to keep them steady in their Christian Profession, setting forth the Excellency of Christ's Priesthood, and this Change of the Priesthood, from Aaron to the Order of Melchisedeck, (*i. e.* both King and Priest) argues a Change also of the Law, and the Sacrifice of Christ offered on the Cross, more effectual by far than all the Oblations and Sacrifices appointed by the Law of Moses; which were as Types, Figures, and Shadows, to signify Christ the Sin-offering which Jesus made with his own Blood: from which I shall consider this one Thing, as it is a Matter of great Importance.

In the Papists Sacrifice of the Mass, or Sacrament of the Lord's Supper, they

A. If when we have once received the Knowledge of Christ, we afterwards deny him.

Q. What therefore are the Hebrews counselled to do?

A. To keep the Profession of their Hope without wavering, *chap. x. 23.*

Q. How must that be?

A. Thro' Patience, in esteeming light the Troubles of this Life, by setting before their Eyes the Joys of the Life to come.

Q. What have they to encourage them?

A. The Words of our Saviour. My Son, faint not when thou art rebuked: For whom the Lord loveth, he chasteneth, and scourgeth every Son that he receiveth, *chap. xii. 5, 6.*

Q. Is there nothing else required but Patience?

A. Yes, the Sacrifice of a Christian.

Q. What is that?

A. To praise God always, and to distribute to the Poor, *chap. xiii. 15, 16.*

Q. How doth he encourage them to this Duty?

A. By assuring them, that God is not unrighteous, to forget their Work and Labour of Love, &c. *chap. vi. 10. and chap. xiii.*

Q. What Persons doth the Apostle name eminent for Faith?

A. Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephthah, Samson, David, Samuel, and the Prophets.

Q.

they pretend to offer up unto God the Father, the Body and Blood of his Son Christ, as being substantially present under the Appearance of Bread and Wine, according to the false Doctrine of Transubstantiation; and therefore affirm their said Oblation in the Mass, to be in itself, or in its own Virtue, a true, proper, and propitiatory Sacrifice for the Sins of the Living and the Dead; which is directly contrary to the Doctrine of Paul, who says, *chap. x. 10, 12, 14.* that Christ offered one Sacrifice for Sins upon the Cross, and that by one Offering he hath perfected for ever them that are sanctified. That by perfecting for ever, Paul means the making a Propitiation for, and expiating Sins, appears from the Testimony of the Prophet, which he produces to confirm this, *chap. x. 16, 17. Their Sins and Iniquities will I remember no more.* Now, if Christ on the Cross hath made a perfect and compleat Atonement, Propitiation, and Satisfaction for Sins, by his own offering up himself once for all, as Paul voucheth he did, there is no Occasion for the Repetition of such Sacrifice, as there was of the Jewish Sacrifice, *ver. 11.* and therefore, the Popish Mass, and their Sacrifices, which is so great a Part of their religious Worship, and on which they so much depend for their Well-being in this World and in the next, and with the want of which they so much upbraid the Protestants, hath no Foundation in the Holy Scriptures, but is contrary to them; and consequently, is thus exploded by the ancient Father of the Church of Chrysostom, who, explaining the 26th Verse of the 9th Chapter, says, What then do we offer every Day? We offer indeed, but it is by making a Commemoration

Q. How doth he conclude this Epistle? that God, through Christ, would make them perfect in every good

A. With an hearty Prayer, Work, to do his Will.

of his Death; and this Sacrifice is one, and not many, because it was once offered, not as that which was carried into the Holy of Holies; that was a Figure of this: We offer not another, not a different Sacrifice, as the Jewish High Priest did of old; but still one and the same, or rather, we perform the Remembrance of a Sacrifice. And again, *Austin* declares his Opinion in these Words, "The Flesh and Blood of this Sacrifice, before Christ's Coming, was promised by the Sacrifice for Remembrance in his Passion; it was really and truly given after his Ascension; it is celebrated *per Sacramentum Memoriae*, i. e. by a Sacrament of Commemoration."

The General Epistle of St J A M E S.

WHY is this called the general Epistle of James?

A. Because it is not written to any one Man or Country, but generally to all the Jews dispersed thro' many Countries.

Q. What doth it contain?

A. The Effects of our Justification, as Paul to the Romans declared the Cause.

Q. What is the Cause of Justification?

A. Faith.

Q. What are the Effects?

A. Good Works, chap. ii. 24.

Q. How is Faith divided?

A. Into two Parts, a lively Faith and a dead Faith.

Q. What is a lively Faith?

A. It is known by good Works.

Q. What is a dead Faith?

A. It hath no good Works, and so the Devil is said to have Faith, ver. 17.

Q. What are the good Works St James exhorts us unto?

A. Patience, Prayer, Love; to beware of Ambition, Swear-

ing, Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, and not to be Friends of this World, &c.

Q. From whence proceed good Works?

A. From God, chap. i. 17.

Q. From whence evil?

A. From our own Concupiscence, ver. 14.

Q. What saith James of Patience?

A. Blessed is the Man that endures Temptation, for when he is tried he shall receive the Crown of Life, ver. 12.

Q. What saith he of Faith?

A. Let him that asketh, ask in Faith, and waver not.

Q. What saith he of Love?

A. He that loveth his Neighbour as himself, fulfilleth the Law, chap. ii. 8.

Q. What of Ambition?

A. God rejecteth the Proud, and gives Grace to the Humble, chap. iv. 6.

Q.

Q. What of swearing?

A. Before all Things (my Brethren) swear not, neither by Heaven, Earth, or any other Oath; but let your Yea, be Yea, and your Nay, Nay; lest ye fall into Condemnation, *chap. v. 12.*

Q. What of Contention?

A. Where envying and Strife is, there is all manner of evil Works, *chap. iii. 16, 19.*

Q. What of the Tongue?

A. That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, *ver. 6.*

Q. What of evil speaking.

A. If a Man speak evil of his Brother, he speaks evil of the Law, *chap. iv. 11.*

Q. Who are the Friends of the World?

A. Such as esteem Riches, Honour, and such like, more than the Word of God.

Q. What saith St James of such Men?

A. He bids them weep and howl, for the Miseries that shall come upon them; their Riches are

corrupt, and their Garments are Moth-eaten; their Gold and Silver is canker'd, and the Rust thereof shall be a Witness against them, *ver. 1, 2, 3.*

Q. What is the best Use of Riches?

A. To employ them in doing of Good, and in relieving the Poor, the Fatherless and Widows; and that is called pure Religion and undefiled before God, *chap. i. 17.*

Q. Every one therefore that heareth the Word of God is not religious?

A. No, but such only as are Doers thereof, *ver. 22.*

Q. Ought we therefore to labour the Conversion of our Brethren from their evil Ways?

A. Yes, it is the chiefest Part of Christian Charity.

How may we do it?

A. By brotherly Advice and Admonition.

Q. What shall we gain by it?

A. His Soul from Death, and hide a Multitude of Sins.

Obs. The Person to whom this Epistle is ascribed by the Ancients, as Dr *Cave* observes in his Life, to *James* the less, one of the twelve Apostles, and called the Brother of our Lord, *Mat. xiii. 55, Gal. i. 19.* either because he was, as many of the Ancients testify, the Son of *Joseph* by a former Wife, [See *Pearson on the Creed, Art. 3.*] or because near related to the Virgin *Mary*, it being a Custom among the *Jews* to call their Relations Brethren. [See *Buxtorf and Huetius.*] He is called *James* the less, being a common thing among the *Jews* to have more Names than one, to distinguish him from the other *James*, whom *Herod* beheaded; and for further Particulars, see his Life in the *Acts*. After our Saviour's Ascension, *Eusebius*, *Hist. l. 2. c. 1.* says, he was Bishop of *Jerusalem*. [See *Cave ib.*] This holy Man sent this Epistle to the twelve Tribes scattered abroad, *i. e.* to the *Israelites* chiefly, who were converted Christians, and dispersed into several Parts of the World, Copies thereof being handed up and down from Place to Place; and therefore it is called a general Epistle, and was written a little before his Martyrdom.

The

The First Epistle General of St PETER.

Q. WHAT is contained in the First Epistle of Peter?

A. Three Things, the calling of Christians, their Dignity, and Fruits of their Calling.

Q. Who hath called them?

A. Christ, thro' Obedience, and sprinkling of his Blood, *ch. i. 2.* to an Inheritance immortal and undefiled, that fadeth not away, but is reserved in Heaven for us, *ver. 4.*

Q. How must we apprehend it?

A. By Faith, *ver. 5.*

Q. What is the Dignity of Christians?

A. They are said to be a royal Priesthood, a holy Nation, a peculiar People, *chap. ii. 9.*

Q. What is the Fruit of their Calling?

A. To shew the Virtues of him that called them.

Q. How is that?

A. Being holy, as he is holy; and since he hath called us out of Darkness into Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Diffimulation, all Envy and Evil-speaking.

Q. How shall we do these Things, the World every Hour provoking us to the contrary?

A. By setting before us the Example of Christ, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatened not, but committed it to him that judgeth righteously, *chap. ii. 21, 22.*

Q. What brings us to that Obedience?

A. The Love we owe to Christ, that hath begotten us anew to Righteousness, and the Fear not to be Partakers of his Mercies, because of the small Numbers of them that shall be saved.

Q. Who is the efficient Cause of our Salvation?

A. God the Father.

Q. What is the material Cause?

A. The Obedience of Christ to the Death of the Cross.

Q. What is the formal Cause?

A. Our effectual Calling.

Q. What is the final Cause?

A. Our Sanctification.

Q. Wherein standeth our Sanctification?

A. In two Things, a dying to Sin, and living to God, *ch. iv. 2.*

Q. When do we live to God?

A. When we mortify the Lusts of the Flesh.

Q. Wherein consisteth this Mortification?

A. In particular Duties.

Q. What are those?

A. The Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors, of the Church, &c.

Q. What doth he counsel as touching every Man's private Life?

A. To be sober in Watching and Prayer.

Q. What is Prayer?

A. A calling upon the Name of God in Time of Necessity.

Q. What are the Properties ?

A. It must be from the Heart, with true Faith, in the Name of Christ, and in few Words.

Q. What is the Effect of Prayer ?

A. It overcometh God, who overcometh all Things.

Q. What doth Peter counsel us to do as touching others ?

A. One to suffer with another, to love our Brethren, to be pitiful, not to render Evil for Evil, but, on the contrary, to bless, *chap. iii. 8, 9.*

Q. Why must we love ?

A. Because God hath loved us.

Q. Why must we suffer ?

A. Because therein we are blessed, *chap. iv. 14.*

Q. How must we suffer ?

A. Not as Murtherers, Thieves, or Evil-doers, but as Lovers of Faith, *ver. 15.*

Q. Why are we bound to these virtuous Actions ?

A. Because thereby God is glorified, *chap. ii. 12.*

Q. How doth he persuade them ?

A. By the Example of our Saviour, that suffered, the Just for the Unjust, *chap. iii. 18.*

Q. How doth the Epistle end ?

A. With an holy Prayer for their being strengthen'd in Faith, and some particular Salutations.

Obs. This Epistle, with that which follows, being written to the Christians dispersed thro' the Countries of the *Lesser Asia*, *chap. i. 1, 2.* by the Apostle *Peter*, is also called general.

The Apostle directs them in an holy Conversation, and to discharge the several Duties which Christianity requires, especially that relative Duty from Subjects to Governors, &c. *chap. ii. 13.* a Rebellion against the *Roman* Emperor and his Officers breaking out at that Time among the *Jews*; and he urges this Exhortation and Direction with this particular Motive, that the End of all Things is at hand, *chap. iv. 7. i. e.* the *Jewish* State was then near an End; for their Destruction was approaching, according to our Saviour's own Phrase, *Mat. xxvi. 6.* The End of the *Jewish* Nation was not yet, or in his Time, but it was near at hand when *Peter* wrote this Epistle.

The Second Epistle General of St PETER.

Q. What doth St Peter exhort us unto in this second Epistle ?

A. That having once received the Knowledge of the Gospel, we should confirm and establish it in us by good Works, and cleave unto it even to the End.

Q. Why ?

A. Because, as *St Paul* saith, so run that ye may obtain: So *St Peter*, by making sure your Election, *i. e.* not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our Lord *Jesus Christ*.

Q.

Q. What is the Gate into that Entrance?

A. Death.

Q. What is Death?

A. The laying down of the Tabernacle of the Flesh, chap. i. 14.

Q. Why doth he call this Flesh of ours a Tabernacle?

A. Because we dwell therein, as Strangers, not for ever, but for a certain Time.

Q. How doth St Peter confirm the Doctrine of Faith?

*A. By shewing it is no de-
ceivable Fable, but the Truth
itself descending from Heaven,
ver. 17, 18.*

Q. Who are Impugners of this Truth?

A. Hypocrites and Athiests.

Q. What are Hypocrites?

*A. Well without Water, such
as pretend an outward Holiness,
but inwardly are corrupt and
venomous, chap. ii. 13, 17.*

*Q. When shall these Men ap-
pear?*

*A. In the latter Times, chap.
iii. 3.*

*Q. How will they be dis-
proved?*

*A. The Heavens shall melt,
and the Earth be consumed with
Fire, and the Lord appearing in
Glory, shall give them the Wa-
ges of Unrighteousness, ver. x.
13.*

*Q. Is there no Hope of esca-
ping?*

*A. No; for he that spared
not the Angels when they sin-
ned, will not spare them, ch. ii. 4.*

*Q. What is the Condition of
counterfeit Repentance?*

*A. To be worse at the End
than at the Beginning.*

*Q. Is it good for them to have
known God, and the Means of
Salvation?*

*A. It is not: It had been bet-
ter for them not to have known
the Way of Righteousness, than
to turn from it, ver. 21.*

*Q. By what doth he fitly ex-
press them?*

*A. By the Dog returning to
eat what he vomited, and the
Sow wash'd re-wallowing in the
Mire.*

*Q. Doth St Peter mention St
Paul's Epistles?*

*A. He doth; adding, that
there are in them Things hard to
be understood.*

*Q. Doth he for that deny the
reading of them?*

*A. No; but blames the Un-
learned and Unstable, that wrest
them to their own Destruction,
chap. iii. 16. and therefore ex-
horts them to beware lest they
fall from their Steadfastness in the
Knowledge of our Lord and Sa-
viour Jesus Christ, to whom be
Glory now and for ever. Amen.*

Obs. This Epistle was written a little before *Peter's* Martyrdom, *ch. i. 14.* The Design whereof is much as in the former, *viz.* to exhort the Christians to continue in the Faith, not turning from the holy Commandment. He assures them that he himself was a Witness to Christ's Transfiguration on the Mount, and that he heard the Voice declaring him to be the Son of God.

The First Epistle General of St JOHN.

Q. What is here set down?

A. Two sorts of Love.

Q. Which be they?

A. Love of the World, and Love called Charity.

Q. In what consists the Love of the World?

A. In three Things, viz. Concupiscence of the Flesh, Lust of the Eyes, and Pride of Life, chap. ii. 16.

Q. What is Concupiscence of the Flesh?

A. An Inclination of the Heart to enjoy the Pleasures of the Body; as Wantonness, Chambering, Sloth, Drunkenness, and such like.

Q. What is the Pride of Life?

A. In all Things, as in Meat, Drink, Apparel, House-room, &c. to bear an arrogant, contemptuous Mind, striving to excel others, &c.

Q. What doth the Apostle say to such Livers?

A. That God is not in them, nor they in him, ver. 15.

Q. What is Charity?

A. A Motion of the Heart, whereby we love God, and in him our Neighbour.

Q. What is it to love God?

A. To keep his Commandments, chap. v. 2.

Q. What is it to love our Neighbour?

A. To esteem him as ourself.

Q. How many kinds of Love are there?

A. Two, true and feigned.

Q. What call you true Love?

A. Not only to help our Brother with all we have, but, if Need require, to offer our Life for him, chap. iii. 16.

Q. What call you feigned Love?

A. To love in Word and not in Deed, ver. 1.

Q. What saith St John concerning true Lovers?

A. That they dwell in God and God in them, chap. iv. 17.

Q. What is it to dwell in God?

A. To be Partakers of his Grace, to the Mortification of the Flesh, and lively Demonstration of our Faith, by shewing our good Works.

Q. How shall we know that God dwelleth in us?

A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, chap. iii. 17.

Q. But what is said of him that hateth his Brother?

A. That he walketh in Darkness, chap. ii. 11. Is the Child of the Devil, ch. iii. 10. Abideth in*

* By the Devil's Works, ver. 8. is meant all Sin and Vice; and for this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Altho' here some particular Works may be understood, wherein the Power, Subtilty or Malice, of that evil Spirit, are more signally exerted,

in Death, *ver.* 11. Is a Man-
slayer, and barred from eternal
Life, *ver.* 15.

*Q. How doth this Epistle
conclude?*

A. Having assured us of the
indwelling holy Spirit, in Oppo-
sition to the false Spirit of Er-
ror reigning throughout the
World, the Apostle tell us, that
it

exerted, according to the Frailty of Man's Nature; and therefore are em-
phatically here called the Works of the Devil.

Christ manifesting himself to the World, yea, sometime before he ac-
tually appeared, the Oracles of the Heathens were generally suppress'd and
quashed. [*See Plutarch's two Treatises on this Subject, Tully's second Book
of Divination, &c.*] It is a known, but remarkable Passage in *Plutarch*, that
the Demons complain'd aloud that their great God *Pan* was dead. That
was the lamentable Voice which was heard in the *Græcian Sea*, in *Tiberius's*
Reign, when our Saviour was crucified. Then Christ, thro' Death, de-
stroy'd him who had the Power of Death, the Devil; then the Prince of
this World was judged; then our Saviour, having spoiled Principalities and
Powers on the Cross, triumphed over them in it.

In a short Time, as other Writers inform us, this diabolical Trade was
clearly put down in the most considerable Countries in the World. These,
and the like Works, the diabolical Obsessions of Mens Bodies, our Saviour
also did defeat and destroy. He ejected the evil Spirits out of those poor
Wretches, who were thus possessed by them; in whose Time great Num-
bers of Persons laboured under this grievous Calamity, as we may read in
the Books of the Evangelists. The merciful Jesus came to rescue and re-
deem Mankind, to knock off their Fetters, and to set them at Liberty; who
before were shut and locked up in the Prison-house, under the Power of
Satan and Dominion of Sin. He came to effect a Thing of great Mo-
ment, even that universal Concern, the saving of Souls; that which is more
noble and glorious than all worldly Empire and Sovereignty. He came to
free his People from the Tyranny of Satan, to vanquish the Prince of Dark-
ness, who had enslaved all Mankind. For the Devil had corrupted Man,
had been the great Instrument at first of depraving his very Nature; and
ever since he hath made it his Work to debauch Mens Minds and Man-
ners, and by all Ways imaginable, to render them like unto himself.
Hereupon the Son of God was sent, that he might dissolve, defeat, and undo
these Works of the Devil. This is the short and plain Account of the grand
End of Christ's being manifested in the World, of his Incarnation, Doctrine,
Life, Sufferings, Death, and all his Undertakings whatsoever; it was no
other than this, to undo, to annul all that the Devil had done in the World:
Christ's Task was to pull down what Satan had built up, to untie, to untwist
all his Knots and Intrigues, to baffle all his Plots and Contrivances, to un-
ravel the Inchantments of the evil Spirit, to break the Snares of Satan, and
to destroy the Destroyer.

Obs. This *John* was one of the twelve Apostles, and the Author of the
Gospel of *John*. This Epistle was design'd to instruct, comfort, and en-
cou-

it is his Spirit that beareth Witness, because the Spirit is Truth, Testimony of the glorious Trinity. *chap. v. 8, 9, &c.* And it is in nity.

courage the primitive Christians; who, in that Age, were in danger of being seduced by some Deceivers, the Spawn of *Simon Magus*, that pretended a bare Faith would save without Holiness, denying the Trinity, and allowing themselves in many enormous Sins. [*See Ireneus, lib. i. c. 1 and 20. cum notis Grabii.*] Therefore the Apostle gives an illustrious Proof of the Doctrine of the Holy Trinity, *chap. v. 7.* and cautions the Church against them; for every one who rightly hopes in Christ *purifieth himself*, and *whoever is born of God*, or formed into a new Creature, and endued with his Spirit, *doth not commit Sin; i. e.* doth not go on in an habitual way of Sin; for his Seed, the holy Spirit, *remaineth in him*, and in a Manner *he cannot commit Sin, because he is born of God*, 1 John iii. 9. being become a new Creature, and thereby having, as it were, a new Nature, his Mind, Temper and Inclinations, being quite changed for the better; so that now to commit wilful Sin is loathsome, and contrary to the Genius and Temper of his Soul, to his Inclination and Disposition, bent in his very Nature to please God. But *he that committeth Sin*, or that liveth and walloweth in the Practice and Stench of any wilful habitual Sins, and seeks not for Pardon by holy Resolutions and Repentance, through the Merits of Christ, *is of the Devil*, ver. 8. so that all true Christians must abandon and avoid all evil Courses, and shew their Love to Christ, by keeping his Commandments, especially by maintaining true cordial Love one towards another, *chap. iv. 7, 8, 9.*

The Second Epistle of St J O H N.

Q. *What doth this Epistle contain?*

A. It being written to a certain honourable and zealous Lady, the Apostle exhorts her and her Children to continue stedfast in the Faith, for fear of losing the good Work; and the Reward to them, to all that are sound Believers; and gives a Caution to avoid all Deceivers.

Q. *What doth he commend in this Lady?*

A. The virtuous bringing up of her Children.

Q. *Who are the Deceivers?*

A. Such as would not confess that Christ was come in the Flesh.

Q. *How must they entertain them?*

A. They must not receive them

Obs. The Apostle, in this Epistle, styles himself the Elder, partly, because he was then above 90 Years of Age, as *Beza* on the Place observes; and also because he presided over all the Churches of the *Lesser Asia*. The Per-

them into their Houses, nor bid doing they would be Partakers
 them God speed ; because in so of their evil Deeds.

Persons to whom it was written was a Lady of Quality and her Children;
 and whose Sister, with her Children, were known to the Apostle, and an-
 nexed to the Conclusion.

The Third Epistle of St J O H N.

Q. *What are the Contents of this third Epistle ?* **Diotrephes** blamed for his Am-
 bition in the Church ; and **De-**
metrius applauded for his Kind-
 nefs.

A. It is directed to **Gaius**, an holy and hospitable Man ; for which Virtues he is commended ;

Obs. John wrote this Epistle to encourage **Gaius** in the true Faith, and to continue his Hospitality and Charity, for he was a kind Friend and courteous Entertainer of the distressed Brethren, who were Strangers, especially those who went forth to publish the Gospel among the *Gentiles*, and would take nothing of them, *ver.* 7.

The General Epistle of St J U D E.

Q. *To whom is this Epistle written ?*

A. To all Christian Churches.

Q. *What doth he exhort them unto ?*

A. To contend for the Maintenance of their Faith.

Q. *Against whom ?*

A. Against Sectaries.

Q. *What is the Condition of Sectaries ?*

A. To murmur, complain, and walk after their own Lusts.

Q. *Whom do they murmur against ?*

A. Governors.

Q. *How doth he reprove them ?*

A. By the Example of *Michael* the Arch-angel, who, when he strove with the Devil about the Body of *Moses*, blamed him not

Obs. This *Jude*, or *Judas*, was one of the twelve Apostles called *Lebbeus* and *Thaddeus*, *Mat.* x. 3. which *St Jerom* says, denotes a Person zealous in praising God. He was a Man of Wit and Understanding, and Brother to *James* the Less. [*See the Life of Jude, and Notes of the Epistle of James.*]

This Epistle is placed last of those seven which are called catholic. general, or universal Epistles. It hath no particular Inscription, as the other six, but is supposed to be chiefly designed for the Christian *Jews* in their several Dispersions, as *St Peter's* Epistles are. He says, that at first he de-
 sign'd

not with cursed speaking, but only said, The Lord rebuke thee.

Q. What doth he mean by this Example?

A. If it be not lawful to rail upon the Devil, much less upon Magistrates, be they never so wicked.

Q. What is it to walk after their own Lusts?

A. To be directed by carnal Judgment, and not by the Spirit of Regeneration.

Q. How doth the Apostle conclude?

A. With Thanksgiving to God for his Grace to all Believers.

sign'd to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attacked on every Side, he thought it more necessary to appear in defence of *the Faith once delivered to the Saints*: and to oppose the false Teachers that endeavoured to corrupt it; by which Means the *Nicolaitans* and *Gnosticks*, the Followers of *Simon Magus*, and other Hereticks, thought Faith without Works was sufficient for Salvation. He briefly describes their wretched Doctrine and Practices, and declares the terrible Judgments which would overtake them, *who were before of old ordained to this Condemnation*, ver. 4. [See p. 62, on Predestination] *i. e.* not made and ordained by God on purpose to be punished; but, as the original Word, *προγεγραμμενοι*, imports, of whom it was before written, or prophesied, that this should be their Condemnation, without Repentance, as *Enoch* prophesied of them, ver. 14.

Note, That the History of *Michael*, and the Prophecy of *Enoch*, being own'd by the *Jews*, tho' not in Scripture, the Apostle argues with them from their own Concessions. And tho' some of the Ancients have doubted whether this Epistle was canonical Scripture, because the apocryphal Book of *Enoch* is cited therein; yet *Eusebius* tells us, that in his Time most Churches read it publicly: And it is evident, before the End of the fourth Age, it was acknowledged in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers, *Athanasius*, *Cyril of Jerusalem*, and others, to be canonical. And *St Origin* says, it contains, in a few Lines, many Words full of divine Power and Grace.

The



The R E V E L A T I O N.

Q. *WHY is this Book called the Revelation of St John the Divine?*

A. Because it reveals what God had shewed by an Angel unto St John, concerning Things which should come to pass*.

Q. *What do you understand by Revelation?*

A. The Word importeth a laying open, or an uncovering of Things that were before hid and

shut up in secret, which no living can know, but so far as God shall please to disclose.

Q. *What is the Authority of this Revelation?*

A. High and mighty, as proceeding from the Mouth of God by the Mediation of Jesus Christ.

Q. *To whom was it given?*

A. To the Apostle St John, and so consequently from him to

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the

* This Prophecy is called the *Revelation*, with respect to the Scripture of Truth, which *Daniel* was commanded to shut up and seal till the Time of the End, *Dan. x. 21*, and *xii. 4, 9*. *Daniel* sealed it until the Time of the End; and until that Time comes the Lamb is opening the Seals; and afterwards the two Witnesses prophesy out of it a long Time in Sackcloth, before they ascend up to Heaven in a Cloud. All which is as much as to say, that these Prophecies of *Daniel* and *John* should not be understood till the Time of the End: But then some should prophesy out of them in an afflicted and mournful State for a long Time, and that but darkly, so as to convert but few: but in the very End, the Prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and Knowledge shall be increased.* For the Gospel must be preached in all Nations before the great Tribulation and End of the World. For the Palm-bearing Multitude, who come out of this great Tribulation, cannot be innumerable out of all Nations, unless they be made so by the preaching of the Gospel before it comes. There must be a Stone cut out of a Mountain without Hands, before it can fall upon the Toes of the Image, and become a great Mountain, and fall to the Earth. An Angel must fly thro' the Midst of Heaven, with the everlasting Gospel to preach to all Nations, before *Babylon* falls, and the Son of Man reaps his Harvest. The two Prophets must ascend up to Heaven in a Cloud before the Kingdoms of this World become the Kingdom of Christ. It is therefore a Part of this Prophecy, that it should not be understood before the last Age of the World: And therefore it makes for the Credit of the Prophecy, that it is not yet fully understood: but if the last Age, the Age of opening of these Things be now approaching, as, by the great Successes of late Interpreters, it seems to be, we have more Encouragement than ever to look into these Things. If the general preaching of the Gospel be approaching, it is to us and our Posterity that these Words mainly belong, *In the Time of the End the Wise shall understand, but none of the Wicked shall understand. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.* Compare *Dan. xii. 4,—10.* with *Rev. i. 3.*

the Church of God through all Ages.

Q. Where was John when he received it?

A. In an Island called *Patmos*, environed with the *Egean* Sea; which Sea divides *Europe* and *Asia*; and he had it on the Lord's Day.

Q. What did he there?

A. He was banished thither by the Tyrant *Domitian* about the Year of our Lord 96; which Tyrant sought to suppress the Light of the Gospel: but the Lord in Mercy did the more advance it, as appears by adding a further Discovery of his Will, by this Book of Revelation.

Q. What is the Fruit of this Revelation?

A. Exceeding great; as we may gather by these Words, Blessed be they that read, hear, and keep in Memory those Things, which are written in this Prophecy, chap. 1. 3.

Q. To whom was John commanded to send it?

A. To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, eminent Cities in the lesser *Asia*, where, after the Destruction of *Jerusalem*, *John* did prosecute his holy Calling in the Ministry.

Q. What Method doth he use in the Manner of his Writing?

A. First, a friendly Salutation, and then a brief Narration.

Q. How doth he salute them?

A. By wishing unto them Grace and Peace.

Q. What understand you by Grace?

A. The free Love and Affection which God beareth towards us for his own sake; altho' indeed we deserve it not, but are in ourselves the Children of Perdition.

Q. What by Peace?

A. All kind of Benefits, both spiritual and temporal, which flow unto us from this Fountain of Grace, which God the Father hath opened to the World by the Means of his Son.

Q. In whose Name salutes he them?

A. In the Name of the Father, the Seven Spirits, and of Jesus Christ, ver. 4, 5.

Q. What is meant by the Seven Spirits?

A. The Holy Ghost.

Q. The Holy Ghost being but one in Person, why doth he describe him by the Number of Seven?

A. Altho' the Holy Ghost be but one in divine Essence, yet, according to his seven-fold Operations, which it had in the Churches of *Asia*, it is called by the Name of Seven Spirits; not that it is in Person divers, but in Power and Virtue, according to the Diversity of those Subjects in which it worketh.

Q. But why is that placed in the second Place, whereas the usual Order teacheth us to say, the Father, Son, and Holy Ghost, and not the Father Holy Ghost, and so put the Son last?

A. *John* used this Order; not that there is any Degree of Dignity

nity in one Person more than another; for the Father is not greater than the Son, nor the Son greater than the Holy Ghost; they are all of the same Power, Majesty, and Glory, nor is one before another: But the Reason that moved *John* to set our Saviour in the third Place, was because immediately the Narration, which is the second Point of the Writing, chiefly concerneth Christ.

Q. How so?

A. In describing him.

Q. How doth John describe Christ?

A. Two manner of Ways: First, as touching the Excellency of his Glory, as he appeared

unto him in a Vision, *ver.* 12, to 17.

Q. What was the first Vision?

A. The Vision of seven Golden Candlesticks, in the Midst whereof walked one like the Son of Man, who had in his Right Hand seven Stars.

Q. What were these Golden Candlesticks and Stars?

A. The seven Golden Candlesticks represent the seven Churches, and the seven Stars the Angels of those Churches, *i. e.* the Ministers.

Q. What was Christ's Office?

A. It was threefold; he had the Office of a Prophet, of a Prince, and of a Priest. †

Q. How

† The *Revelation* seems to be alluded to in the Epistles of *Peter* and that to the *Hebrews*; and therefore to be written before them. Such Allusions in the Epistle to the *Hebrews*, I take to be the Discourses concerning the High Priest in the heavenly Tabernacle, who is both Priest and King, as was *Melchizedek*; and those concerning the Word of God, with a two-edged Sword, the *σαββατισμός*, or millennial Rest, the Earth, whose End is to be burned, suppose by the Lake of Fire; the Judgment and fiery Indignation which shall devour the Adversaries, the heavenly City which hath Foundations, whose Builder and Maker is God; the Cloud of Witnesses; Mount *Sion*; heavenly *Jerusalem*; general Assembly; Spirits of just Men made perfect, *viz.* by the Resurrection, and the shaking of Heaven and Earth, and removing them, that the new Heaven, new Earth, and new Kingdom, which cannot be shaken, may remain. In the first of *Peter* occur these: See *Pet.* i. 4, 5, 7, 13. ii. 5. iv. 13. v. 1. The Revelation of Jesus Christ, twice or thrice repeated. See *Rev.* i. 6. v. 10. xiii. 8. chap. xx. 4, 6, 12. and xxi.

These are inded obscure Allusions; but the second Epistle, from the 19th Verse of the first Chapter to the End, seems to be a continued Commentary upon the Revelation. There, in writing to the Churches in *Asia*, to whom *John* was commanded to send his Prophecy, he tells them, they have a more sure Word of Prophecy to be observed by them, as a Light that shineth in a dark Place, untill the Day dawn, and the Day-star arise in their Hearts, *i. e.* untill they begin to understand it. For no Prophecy, saith he of the Scripture, is of any private Interpretation: The Prophecy came not in old Time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost. Daniel himself professes that

Q. How did he shew himself a Prophet?

A. In bearing witness of the Truth, and revealing the Councils of God unto Men.

Q. How a Prince?

A. First, by his Victory over Death; Death is swallowed up in Victory, *1 Cor. xv.* and secondly, because he hath Dominion over all Principalities and Powers both in Heaven and upon the Earth, *Eph. i. 21.*

Q. How a Priest?

A. In that he hath washed us from our Sins in his Blood, by offering his Body a Sacrifice for us upon the Cross.

Q. Did Christ bear these three Offices only for himself?

A. No, for the Benefit of the Faithful, that as he was, so they might be, both Prophets, Kings, and Priests; Prophets, in that

he saith, I will pour my Spirit upon all Flesh, and your Sons and Daughters shall prophecy; Kings, in that we shall reign with him eternally: And Priests, for that true Christians do offer the spiritual Sacrifice of Prayer and Praise, and Alms Deeds, *Heb. xi. 15.*

Q. Are then all Christians Priests alike?

A. They are, as touching the Sacrifice abovesaid, but more properly the Ministers, who offer up the People as an acceptable Sacrifice to Christ.

Q. How doth he describe Christ, according as he saw him in a Vision?

A. By certain Properties fit for the Capacity of Men; as that he was in a long Robe, girt with a Girdle of Gold, his Hand as white as Snow, his Eyes as a Flame

he understood not his own Prophecies, *Dan. viii. 15, 16, 27. and xii. 8, 9.* and therefore the Churches were not to expect the Interpretation from their Prophet *John*, but to study the Prophecies themselves. This is the Substance of what *Peter* says in the first Chapter.

In the second he proceeds to describe, out of this sure Word of Prophecy, how there should arise in the Church false Prophets, or false Teachers, expressed collectively in the *Revelation* by the Name of the false Prophet, who should bring in damnable Heresies, even denying the Lord who bought them; which is the Character of Antichrist. And many, saith he, shall follow their Lust: They that dwell on the Earth, &c. Thus does the Author of this Epistle spend all the second Chapter in describing the Qualities of the apocalyptick Beast and false Prophet. Compare *Rev. ii. 14. ix. 21. xiii. 1, 5, 6, 7, 12. xvii. 2. xviii. 3, 7, 9, 12, 13. xix. 20. xxi. 3, 4.* And then in *Epist. 3.* he goes on to describe their Destruction more fully, and the future Kingdom. He saith, that because the Coming of Christ should be long deferred, they should scoff, saying, *Where is the Promise of his Coming?* Then he describes the sudden Coming of the Day of the Lord upon them, as a Thief in the Night, which is the apocalyptick Phrase; and the Millennium, or thousand Years, which are with God but as a Day: the passing away of the old Heavens and Earth by a Conflagration in the Lake of Fire, and our looking for a new Heaven and a new Earth, wherein dwelleth Righteousness.

Flame of Fire, his Feet like unto fine Brass, burning in a Furnace, his Voice to the Sound of many Waters: In his Right Hand he had seven Stars, out of his Mouth went a sharp two edged Sword, and his Face shone as the Sun shineth in its Strength.

Q. What gather we by this Description?

A. By his long Robe girt unto him, we gather the Readiness of Christ in his Kingly and Princely Office, to execute the Work of Salvation: By his white Hand, his Fullness of Knowledge and Wisdom: By his fiery Eyes, his deep Insight into the darkest Corners of the Earth, and deepest Secrets of Men's Hearts: By his Feet of shining Brass, the Purity and Righteousness of his Ways, and the Power which he hath to tread down his Enemies: By his Voice, compared to the Sound of many Waters, we understand the Sound of the Gospel: By the Stars in his Right Hand, his faithful Ministers, by whom he worketh, which (as Stars) should give Light unto Men by their Doctrine and Conversation: By the two-edged Sword, is understood the powerful Word of God, entering and cleansing the Hearts of his Children: And by his Face shining as the Sun at the highest, the unspeakable Brightness of his Grace, whereby the Church is comforted, and lightened in all Truth and Sincerity.

Q. Why doth he liken the Church to Golden Candlesticks?

A. Because, as the Candle-

sticks doth not give the Light, but as the Light is put upon it; so the Church receiveth all her Light, put upon her from Christ; for the Doctrine of the Church, which is the Light of the Church, is from God and not of Men.

Q. Unto how many Points may we draw the Doctrine of this Book?

A. Unto four, viz. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the Precepts seen?

A. In the Instructions given to the seven Churches.

Q. Upon how many general Points do these Instructions consist?

A. Upon three, a Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ commend in them?

A. Their Virtues, as Patience, Labour, Zeal in the Church of *Ephesus*, which *John* first taketh Notice of, *chap. ii.* Then the Works of Faith, Repentance, and Charity, together with Constancy in Affliction, and true Humility, in the Church of *Smyrna*, *chap. ii. 9.* Fortitude and valiant Perseverance, in the Church of *Pergamus*, that notwithstanding the Martyrdom of *Antipas*, a Man there put to Death for Religion, yet they were not terrified, but held fast the Faith of Jesus Christ, and never forsook it, *ver. 13.* Love and Service toward their Brethren, Faith and Assurance in the Promises of God, and increasing

creasing in Piety; so that the End was better than the Beginning, in the Church of *Thyatira*, ver. 20. A little Increase of Faith, keeping of the Word of God, and a free Confession of his Name, in the Church of *Philadelphia*, chap. iii.

Q. What doth Christ reprehend in them?

A. Their Vices, as the want of Love in the Church of *Epheſus*, chap. ii. 4. Hypocrify in the Church of *Smyrna*, of such as ſaid they were *Jews*, but indeed were of the Synagogue of Satan, *i. e.* they did profeſs themſelves Chriſtians in Word, but were not in Deed, chap. i. 9. The bearing with falſe Doctrine in the Church of *Pergamus*; for they ſuffered the *Nicolaitains* among them, that (as *Balaam* taught the People of God to ſtumble in two Things) cauſed them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common Uſe: In Soul, by ſacrificing to Idols for Superſtition's Sake, ver. 14. The like Vice is reprehended in the Church of *Thyatira*, that ſuffered *Jezebel*, a wicked Woman, to ſpread abroad a falſe and abominable Doctrine, tending to Fornication and Idolatry, amongſt them, chap. ii. 20. At *Sardis*, their Works were fair in outward Shew, but inwardly nothing but Filth and Rottenneſs, chap. iii. 1. At *Laodicea*, they were Time Servers, who halted between two Opinions, and were neither hot nor cold, ver. 15.

Q. What doth Chriſt exhort them unto?

A. Repentance and Amendment of Life.

Q. To their Repentance, what is annexed?

A. A gracious Promiſe to be written in the Book of Life.

Q. To their wilful Perſeverance in their Sins, what is annexed?

A. A heavy Threatning, that he will come ſuddenly upon them, as a Thief, and they ſhall not know the Hour, chap. v. 3.

Q. Having learned the State of Things, as they ſtood for the preſent, when the Revelation was given, what next ſucceedeth?

A. The Prophecy of Things to come, which is either general, as touching ſuch Things as ſhould happen to the whole World, or particular, but yet of more Moment than the former, as touching ſuch Things as ſhould happen to the Church.

Q. What is the End of the Prophecy of the Church?

A. That the Faithful, admoniſhed beforehand of the Affaults and bloody Attempts which the Devil and the World ſhould make upon the Church, might be confirmed in Faith and Patience, to ſtand reſolute in deſpite of both, till the Coming of Chriſt Jeſus.

Q. What is the End of the Prophecy of the World?

A. To ſhew the Judgments that God would execute upon the Enemies of his Church, and the ſealing up of the Elect, before the

the Execution of those Judgments, that they might be kept from Evil, as appeareth by the vii. viii. and ix. Chapters.

Q. If the Elect were kept from Evil, to what End was this Revelation given to forewarn them, that they should suffer Trouble and Persecution?

A. To be kept from Evil is understood, that notwithstanding all the Violence and Persecution offered them, yet they were not overcome or driven from Faith, or the Hope they

have of eternal Happiness, but therein did they joy and triumph, howsoever the World thought them plunged in Despair and Sorrow.

Q. What is the second Vision John had?

A. The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us, as well as the Son's, in a Description fit for our Capacity. ||

Q. How

|| I hope it may not be thought Presumption in me hereafter to give my private Opinion of Things as they have occurred to my Thoughts, together with what I have gathered from the Writings of the most eminent Authors on this Book. 'Tis true our Senses of themselves evidently extend but to few moral Things in Matters of any Moment; therefore the Testimony, and of all Testimonies, that which is divine, is the surest and most perfect Means of Information, for all sacred Truths, and all moral Duties; whereby alone we can be certain of the Truth or Falshood, Good or Evil, of any Thing proposed, as a Matter of Religion, comes from God. See 2 Tim. iii. 16, 17.

I know the Folly of Interpreters has been to foretell Times and Things by this Prophecy, as if God designed to make them Prophets. By this Rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise; he gave this, and the Prophecies of the Old Testament, not to gratify Men's Curiosities, by enabling them to foreknow Things, but that after they were fulfilled, they might be interpreted by the Event, and his own Providence, not the Interpreters, be thereby manifested to the World: For the Event of Things predicted many Ages before, will then be a convincing Argument that the World is govern'd by Providence. For as the few and obscure Prophecies concerning Christ's first Coming, were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the Things to be done at Christ's second Coming, are not only for predicting, but also for effecting a Recovery and Re-establishment of the long lost Truth, and setting up a Kingdom wherein dwells Righteousness. The Event will prove the Revelation; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it: For he that will understand the old Prophets must begin with this. But the Time is not yet come for understanding them perfectly; because the main Revolution

Q. How is the Glory of the Father described?

A. In these six Things, viz. in the Figures of his Office, of his Nature, of his Assistants, of his Effects, of the Instruments which he employeth to that Purpose, and of the Events that follow.

Q. What is his Office?

A. To judge the whole Earth; and therefore he is apprehended of *John* sitting upon a Throne, chap. iv. 3.

Q. How is his Nature represented?

A. By the Beauty of the Jasper Stone and the Sardine.

Q. Who are his Assistants?

A. The honourable Company of the Prophets and Apostles, cloathed in white Raiment, and crowned with Gold.

Q. What are the Effects of his Magnificence?

A. Lightning, Thunder, and Voices, &c.

Q. Who are his Instruments?

A. The Company of the celestial Creatures, in Number four; that is, so many as are needful for the Execution of the Will of God, thro' all the Corners of the World, and the whole Army

of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

Q. Why are the celestial Creatures said to be full of Eyes?

A. Because of their Watchfulness in the Service of God.

Q. Why is the first compared unto a Lyon?

A. Because of his Courage.

Q. Why the second unto an Ox?

A. Because of his Strength.

Q. Why hath the third the Face of a Man?

A. Because of his Prudence.

Q. Why is the fourth likened to a flying Eagle?

A. Because of his Agility and Swiftnes.

Q. How many Wings had each of those Beasts?

A. Six, as those of the Prophet *Isaiah*; two on their Arms, two on their Feet, with two they covered their Faces.

Q. What signify those on their Arms?

A. Readiness and Swiftnes to perform God's Commands.

Q. What those on their Feet?

A. That they are not polluted with the Corruptions of the World, when they converse with Men

volution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever.

There is already so much of the Prophecy fulfilled, that as many as will take Pains in this Study, may see sufficient Instances of God's good Providence: But then the signal Revolutions predicted by all the holy Prophets, will at once both turn Men's Eyes upon considering the Predictions, and plainly interpret them.

Men in the World, their Wings do, as it were, cleanse them.

Q. What those that cover their Faces?

A. The glorious Majesty of God, on whom the Angels themselves cannot fix their Sight.

Q. What are the Events that follow the Description of his Magnificence?

A. The Praise and Glory which the Angels give unto him that sits upon the Throne, and the Reverence and Homage which the Elders shew to him.

Q. In what Manner?

A. By prostrating themselves before him, casting their Crowns at his Feet, *chap. iv. 10.*

Q. Having procured so great Authority to the Words of this Revelation, by the Description of the Majesty of the Giver, what follows?

A. The Preservation of the two Books; whereof the one being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other being but little, includeth the History of the Church.

Q. Who opens the Seals of the first Book?

A. Christ Jesus.

Q. Were none solicited thereunto but he?

A. Yes, a general Proclamation was made by an Angel, to see if any would open it; but none, neither in Heaven nor Earth, nor under the Earth, was able, or worthy, to open or look upon the Book, save the Lion of the Tribe of Judah, and

the Lamb that stood in the Midst of the Throne, and of the Elders, which was Christ Jesus, *chap. v. 2, to 7.*

Q. What do we learn by this, that none were able to unclosethe Book but he?

A. That he is the only Mediator between God and Man; that no other Being, either in Heaven or Earth, is acquainted with the secret Councils of God, or can reveal them unto us, but he.

Q. Why is he called a Lion and a Lamb, Names of a contrary Nature?

A. He is called a Lion in respect of his Power and Strength, and a Lamb in respect of his patient Sufferance.

Q. What was shewed to St John when the Seals were opened?

A. A white Horse, signifying
1. the propagating of the Gospel.
2. Persecution of the Saints, by the red Horse. 3. Darkness of Soul, Clouds of Heresy, by the black Horse. 4. Papal Tyranny over the Souls and Bodies of Men, by the pale Horse, and Death upon him. 5. Complaints and Comforts of the Saints, from the gracious Promise of their Deliverance. 6. Terror of the Day of Judgment to those merciless Tyrants, *chap. vi. 16.* 7. Christ, our Mediator, offering to his Father the Prayers of the Saints; and seven Angels, with seven Trumpets, proclaiming the raging Persecution of Heresy, some Eclipse of the Church by the Smoak of the Pit and the Locusts; *i. e.* the foggy Mists of

Popish Doctrine, and the Authors and Abettors of it, the several irreligious Orders of Monks and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill Men with their Smoak and Sulphur, which comes out of their Mouths, *ch. ix. 18.*

Q. What is the general Use of these Precedents?

A. As touching the Person of God, we learn three Things: First, his loving Favour in denouncing and giving Knowledge beforehand by evident Tokens: what Rigour he purposed to execute afterward, if he saw no Amendment in the Course of our Lives, *chap. vi.* Secondly, his merciful Care over the Elect, in arming them against the Flood of those Evils that were to overflow the whole World, *chap. xvii.* Thirdly, the Truth of his Justice, in executing all those Plagues he had foretold, upon the World, *chap. viii. 9.*

Q. What do we learn as touching ourselves?

A. Three Things: Attention, to regard the Threatnings of God; Repentance, to be sorry for our Sins; and Amendment of Life, to prevent the Rigour of his Justice.

Q. What as touching the Instruments of God which he useth in executing his Will?

A. Three Things: first, that they were Angels; secondly, that they were obedient to his Will; and thirdly, that they were expeditious in performing of their Charge.

Q. What learn we as touching the Elect?

A. Three Things. First, the Place: they stood before the Throne and the Lamb; whereby is shewed, that as they are under the Protection of God, so are they always ready to do him Service. Secondly, their Habit: they were cloathed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and joyful Dignity. Thirdly, their Victory: they had Palms in their Hands, whereby we are put in Mind of the Combats which they had sustained for the Name of God, and the eternal Triumph which they have in Heaven, by the Communion and Fellowship of our Saviour Jesus Christ, *chap. vii. 9.*

Q. What as touching a natural Man?

A. A spiritual Misery, which spreads itself into three Branches: Poverty of Heart, for want of Understanding; Blindness of Mind, for want of Faith; and Nakedness of Soul, for want of the white Robe of Righteousness, in Christ Jesus, *ch. iii. 17.*

Q. What as touching a regenerated Man?

A. Three Properties: Strength of Faith; keeping of the Word of God; and free Confession of his Name, *ver. 8.*

Q. I now shall proceed unto the Vision of the second Book. Who had the Book in his Hand?

A. A Mighty Angel, *ch. x. 11.*

Q. Who do you understand by this Angel?

A. Our Saviour Christ, that held

held the Book open in his Hand.

Q. How is he described?

A. His Cloathing was a Cloud, and a Rainbow on his Head.

Q. What doth he signify by the Cloud?

A. The distilling of his Grace upon his People.

Q. What by the Rainbow?

A. His Mindfulness of the Covenant of old, established with the Faithful.

Q. To what End?

A. To procure the greater Authority to this Prophecy following.

Q. What was contained in the Book which he held?

A. The prophetical History of the Church.

Q. To whom did he give it?

A. To John.

Q. How did he command him to use it?

A. He bid him eat it, i. e. comprehend and thoroughly understand it.

Q. How is the History of the Church divided?

A. Into two Parts; into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

Q. In how many Things consisteth the Deeds of the Prophets, or Ministers of the Church?

A. In three Parts: in their Fight under the Cross; in their murdering, and in their raising up again.

Q. When began their Fight?

A. Presently upon the Death of Christ.

Q. How long did it continue?

A. One thousand two hundred and threescore Years.

Q. How can that be; the Text says Days, chap. xi. 3.

A. True, but it is to be understood Years, after the Example of *Ezekiel* and *Daniel*, who interpret their Visions in like Manner, Days for Years.

Q. Who was prophesied that he should murder and almost extinguish the Doctrine?

A. Pope *Boniface* the Eighth, a most merciless and bloody Persecutor, who entered into the Papacy, at the Expiration of 1260 Years, chap. xi. 7.

Q. How did he obtain the Papacy?

A. By Subtility, having in the Night, by a false Oracle, persuaded his Predecessor, *Celestine*, to resign his Authority unto him.

Q. How long did he rule?

A. Three Years and a half; during which Time the Church of Christ seemed to be dead and lie unburied.

Q. The Text saith of Sodom and Egypt; How then do you say of Rome?

A. Rome is a spiritual Sodom, and a spiritual Egypt: Sodom in her spiritual Adultery, Egypt in her spiritual Oppression of the Church.

Q. Who raised the Church again?

A. The Spirit of Life coming from God, upon the Death of *Boniface*, chap. xi.

Q. Did the Spirit of God raise up those that had been slain?

A. No, the Text saith, they ascend-

ascended into Heaven in a Cloud.

Q. What do you understand by that?

A. We are to understand by the Use of the Scripture, that the Church of the Wicked is commonly called the World, or the Earth; and the Church of the Faithful and Elect is called Heaven: therefore, when it is said they ascended up into Heaven, the Meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the celestial Church, *i. e.* seeing the Temple and publick Places were not open unto them, secret Places were sanctified unto them, as it were Heaven apart from the rest of the World, *chap. xi. 17.*

Q. Having spoke of the Ministry of the Church, let us return to the other Part of our Division, which was the whole Body of the Church: How doth the whole Body of the Church divide itself?

A. Into two Parts: into the Jewish Christian, and into the Christian Catholick Church; which consisteth not only of Jews, but of the believing Gentiles also.

Q. When began the Christian Jewish Church?

A. At the Instant of the Conception of our Saviour Christ.

Q. When began the Christian Catholick Church?

A. At that Time, when by the Preaching of the Apostles the Gentiles were converted, and did embrace the glad Tidings of the Gospel.

Q. What doth St John set down here for our Instruction?

A. The Estate both of the Jewish and Christian Catholick Church warfaring, or as it was subject to the Assaults of her Enemies.

Q. What is the Jewish Christian compared unto?

A. A Woman with Child, *chap. xii. 2.* because like unto a fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. How is that Woman described?

A. By her Attire, and by her standing, *ver. 1.*

Q. How was her Attire?

A. Of two Sorts; the Cloth of her Body, and the Ornament of her Head.

Q. How was her Body clothed?

A. With the Sun.

Q. What was thereby signified?

A. The inestimable Glory given unto the Church of God.

Q. How was her Head adorned?

A. With a Crown of 12 Stars.

Q. What is thereby signified?

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

A. Upon the Moon.

Q. What do we learn by that?

A. That the true Church trampleth under her Feet all Variableness, unto which all Things under the Moon are subject.

Q. What was her Conflict?

A. She travelled, and was in Danger

Danger to have her Child devoured by a fiery Dragon, that had seven Heads, and upon every Head a Crown, and ten Horns, *ver. 4.*

Q. What do you understand by the Dragon?

A. Satan.

Q. What by his seven Heads.

A. His wonderful Policy and Wisdom, able at once to disturb the seven Churches, i. e. the Universal Church.

Q. What by his seven Crowns?

A. His Magnificence and Authority, every Head being as the Head of a King.

Q. What by his ten Horns.

A. His great Power, sufficiently furnished to hurt the whole World.

Q. What is understood by the Child whom he would devour?

A. Christ mystically, i. e. one and entire Christ, in a Mystery, compounded of the Person of Christ, as of the Head and Body of the Church, as of all the Members thereof united to the Head by his Spirit.

Q. How was the Child delivered?

A. God took it up to Heaven, and prepared a Place for the Mother in the Wilderness.

Q. Did Satan's Malice so end?

A. No, he gave two Assaults more; the first was in Heaven, where he accused the Elect of God Day and Night.

Q. What was his Success?

A. He was thrown down from thence by the Power of Michael, i. e. of Christ Jesus.

Q. Where was his second Assault?

A. Upon Earth, and upon the Mother of the Child, and upon the Church of the Jews, and upon the Church of the Gentiles, afterwards gathered together in Christ.

Q. How did the Mother, i. e. the Church of the Jews, escape in this Assault.

A. She was carried by the Power of God, as by the Wings of an Eagle, into a Place of Refuge.

Q. What Place was that?

A. Pella, a Town seated on the other Side of Jordan in a desert Country.

Q. How did Satan pursue her?

A. With a Flood of Water cast out of his Mouth.

Q. What understand you by the Flood of Water.

A. The Romans, who destroyed Jerusalem and the Sanctuary that was therein.

Q. Who drank up that Flood of Water, that it did not hurt the Church?

A. The Earth, i. e. the wicked sort of the Jews; whose bloody Massacre satisfied the Fury of the Romans, so that the Elect had Liberty to escape.

Q. When Satan saw himself again prevented, how did he take it?

A. He was wroth and made War upon the rest of the Seed of the Woman, i. e. upon the Christian Catholick Church.

Q. How many principal Things are we to note in the History of the Christian Catholick Church?

A.

A. Three; her Combats, her Victory, and her Glory.

Q. With whom were her Combats?

A. With two kind of Beasts, the one whereof had seven Heads, and came out of the Sea; the other had two Heads, and sprang out of the Earth, chap. xiii.

Q. What do you understand by the first Beast?

The Tyranny inflicted upon the Church by the evil Government of the Roman Empire.

Q. What by the second Beast?

A. The Persecution of the Papistical Hierarchy, by the Succession of Popes.

Q. How did this Beast arise?

A. By little and little, out of the Earth.

Q. What is to be understood by the two Horns of the Beast?

A. Two Swords and two Keys, temporal and spiritual Power.

Q. What by his speaking like a Dragon?

A. Subtility and Falshood, like the old Serpent.

Q. What by their taking of the Mark in their Right Hands and Fore Heads?

A. The perfect Obedience and Allegiance of all to the Beast; which otherwise suffers not to buy and sell, i. e. civil Commerce.

Q. Against whom doth the Church obtain her Victory?

A. Against the two Beasts and the Dragon before spoken of, and against the Whore of the spiritual Babylon, described in the 17th Chapter.

Q. What is understood by the Whore of Babylon?

A. The great City of Rome, which reigneth over the Kings of the Earth, chap. xvii. 18.

Q. Shall she undoubtedly fall to Shame and Ruin.

A. She shall; the Spirit hath spoken it expressly.

Q. By whose Hand and Power?

A. By the Power of ten Kings, formerly her Favourites, whose Hearts God shall put it in to execute the Fury of his Wrath upon her.

Q. How shall her Lovers take it?

A. They shall stand afar off, for Fear, saying, alas! alas! that great City, Babylon, that mighty City, in one Hour she is made desolate.

Q. Shall she not rise again and be restored?

A. She shall not; she shall sink into Destruction, as a Stone cast into the Sea, chap. xviii. 21.

Q. By what Means doth the Church get Victory over her Enemies?

A. By the Assistance of Christ, her Head and Captain.

Q. Into how many Parts doth his Assistance spread?

A. Into four: the preaching of his Word, and the Works of Faith, Patience, Obedience, set down in the 14th Chapter; and also Threatnings and Judgments, proceeding from his divine Justice, declared in the 15th and 16th Chapters.

Q. Wherein consisteth the Glory of the Church?

A. In her perpetual Triumph in the World to come, joined to her

her Bridegroom Christ Jesus, in Joy that never shall have an End; a Taste of which Joy is in some sort made manifest unto us in the 21st and 22d Chapters, where the full Description of the new *Jerusalem*, where the Saints shall be for ever happy, set forth by some mysterious Resemblances, not yet to be understood.

Q. What shall become of the Enemies of the Church?

A. They shall have their Portion in the Lake that burneth with Fire and Brimstone, which is the second Death.

Q. How many kinds of Death

are there incident to Men?

A. Two: the first is a Separation of the Soul and Body, and of this kind of Death all People must taste, as well the Godly as Ungodly; and the 2d, the Separation of the Soul and Body from the Presence of God for ever, to remain in Darkness: and this is the Death that the Wicked only must die; with which the Book concludes, confirming the Truth of this Prophecy, and the Churches earnest Desire of Christ's second Coming to Judgment: when every Man will receive a Reward according to his Work.

Obs. This Book was written by the Apostle when banished into the Isle of *Patmos* by the Roman Emperor. This Revelation is opened and shut with this Key, *Alpha, Omega*, the Beginning and the Ending, the First and the Last, which gives Authority to the Book: For *Alpha* is the first Letter, and *Omega* the Name of the last in the *Greek* Alphabet; and are therefore used in this Place, figuratively to shew, that as sure as those two Letters are universally received to begin and end the *Greek* Alphabet, so certainly Christ our Saviour must be acknowledged to be the Author and Finisher of our Faith. All Testimony therefore is either oral, *i. e.* by Word of Mouth, or scriptural, *i. e.* by Writing; and the Validity or Invalidity of either is to be judged of by the Quality and other Circumstances of their Authors: For all moral and divine Affairs, even of the greatest Moment, may deceive us, and either bias or corrupt our Judgment; even in natural Things, such as Pain and Pleasure, we may be misled in judging, according as our Senses are affected, because they are too apt to be partial to their own Side, so as to call evil good, and good evil; which makes me observe the Frailty of human Reason is such, the Credit given to it must bear a due Proportion to its Author, who here is stiled Divine, a Word of the greatest Importance. And since the Veracity and Faithfulness of God are infinite, so that whatever comes from him must needs be true, and he will let us want no Knowledge, either of his Nature or his Will, that we are capable of, and can be of any Use towards the Promotion of our present and eternal Welfare, if we require it; (altho' we can pretend to no immediate Revelation or Inspiration from above, as the holy Patriarchs and Prophets, the Apostles, and some of the first Christians had) yet the Spirit so worketh and striveth with Man, that many Things are revealed which in themselves are mystical, in the most surprizing and wonderful Manner: But as the surest and most perfect Means of Information comes from God, who

who cannot lie, the written Word of God is our Safety and most perfect Guide to Truth, as containing and prescribing all Things necessary to be known, believed, and practised by us. For so the Apostle tells us in 2 *Timothy*, iii. 16. to 17. in this Apocalypse, Revelation, or Vision; (from the Word *Apocalypsis*) in which is lively set forth the Divinity of Christ, and the Testimonies of our Redemption; what Things the Spirit of God alloweth in the Ministers, and what Things he reproveth, the Providence of God for his Elect, and of their Glory and Consolation in the Day of Vengeance; how that the Hypocrites, which stung like Scorpions the Members of Christ, shall be destroyed: But the Lamb Christ shall defend them which bear Witness to the Truth, who, in spite of the Beast and Satan, will reign over all. The lively Description of Antichrist is set forth, whose Time and Power notwithstanding is limited: And tho' he is permitted to rage against the Elect; yet his Power stretcheth no further than to the Hurt of the Body, and at length he shall be destroyed by the Wrath of God; when the Elect shall give Praise to God for the Victory: Nevertheless for a Season God will permit this Antichrist and Strumpet, under Colour of fair Speech, and pleasant Doctrine, to deceive the World: Wherefore he advertiseth the godly (who are but a small Portion) to avoid this Harlot's Flatteries and Brags, whose Ruin, without Mercy, they shall see, and with the heavenly Companies sing continual Praises: For the Lamb is married; the Word of God hath gotten the Victory; Satan, that a long Time was untied, is now cast, with his Ministers, into the Pit of Fire, to be tormented for ever; whereas, on the contrary, the Faithful (which are the holy City of *Jerusalem*, and Wife of the Lamb) shall enjoy perpetual Glory.

Thus far, courteous Reader, I have brought this great and laborious Work to a Conclusion, in the Manner it was proposed, and with that Care and Fidelity as such a useful and pious Design requires; and, it may be hoped, with the Approbation and Esteem of the devout and numerous Subscribers thereto.

Lastly, Let it suffice now to return my hearty Thanks to those by whose kind Assistance I was enabled to perform my Conditions. This Copy took me several Years compiling, besides travelling upwards of 3000 Miles upon its Account. Who then but a Madman would have drop'd a Property so dearly purchased, as some have been pleased to report? The publick Benefit ought to be the principal End of every Work intended for the Instruction of Posterity, as well as the present Age; and the general Approbation that this worthy Undertaking has met with, of Consequence deserves Consideration: And it is presum'd the Nature and Design of it is to be readily comprehended by the generality of Readers, as it has been my chief Care to engage the Attention with a familiar Stile, abstract from the unintelligible Terms of the Schoolmen; not to make good Disputants, but to promote Virtue and Christian Knowledge; not to puzzle nor deceive, but to instruct and confirm my Readers, more especially the tender Part of Mankind, in the Knowledge and Love of God, and of his Son Jesus Christ our Lord, to whom be Glory for ever and ever. *Amen.*



TABLES of Scripture Measure, Weights, and Coins, calculated, and, by Decimal Arithmetick, reduced to our *English* Valuation.

It is to be observed, that from Solidity ariseth Weight in all sublunary Bodies; and by Weight we measure the Value of Coins; therefore Weights and Coins are joined together in the third Table.

I use (=) to signify equal, and (,) is called Separatrix, parting Decimals from Integers.

T A B L E I. MEASURES of APPLICATION.

		Inches.	Dec.	Foot.	Dec.
The King's Cubit.	As 12 is to 1 so is 21		,888	= 1	,824
A Span the longer	= $\frac{1}{2}$ Cubit	= 10	,944	=	,912
A Span the less	= $\frac{1}{3}$ D ^o	= 7	,296	=	,608
A Hand's Breadth	= $\frac{1}{6}$ D ^o	= 3	,684	=	,304
A Finger's Breadth	= $\frac{1}{24}$ D ^o	=	,912	=	,076
A Fathom is	= 4 D ^o	=		7	,296
Ezekiel's Reed	= 6 D ^o	=		10	,944
Schaenus	= 80 D ^o	=		145	,92
The Mile	= 4000 D ^o	=		7296	
Stadium $\frac{1}{16}$ Mile	= 400 D ^o	=		729	,6
A Hair's Breadth = $\frac{1}{48}$ of an Inch					
Parasang, 3 Miles = 12000 Cubits = 4 <i>English</i> Miles and 580 Feet.					
A common Cubit is $1\frac{1}{2}$ Foot. A common Reed, $6\frac{1}{2}$ Cubits. A Holy Cubit, 1 Yard. A Pace, 5 Feet. A Furlong, 125 Paces. A Sabbath Day's Journey, 600 Paces.					

T A B L E II. MEASURES of CAPACITY.

			Wine Gall.	Pints.	Inches.
Epha, or Bath	_____	_____	7	4	15
Chomer, or Homer,	_____	_____	75	5	7
Seah, $\frac{1}{3}$ of Epha	_____	_____	2	4	3
Hin, $\frac{1}{6}$ of Epha	_____	_____	1	2	1
Omer, $\frac{1}{16}$ Epha	_____	_____	0	6	0,5
Cab, $\frac{1}{18}$ D ^o	_____	_____	0	3	10
Log, $\frac{1}{72}$ D ^o	_____	_____	0	0 $\frac{1}{2}$	10

Note, A Bath is = to 9 Gallons 3 Quarts. A Pot, or Sextary, $1\frac{1}{2}$ Pint. A Measure, or Chœnix, 1 Quart. A Firkin $4\frac{1}{2}$ Gall. The Metretes of Syria (*Job* ii. 6.) = to 10 Gall. $7\frac{1}{8}$ Pints. The Eastern Cotyla, $\frac{1}{128}$ of an Epha, or $\frac{1}{2}$ Pint 3 Inches, = to just 10 oz. Averdupoise, Omer 100, Epha 1000, and Chomer 10000 oz. D^o. So that by these Weights all Measures of Capacity may be recovered.

T A-

T A B L E III.

MEASURES of WEIGHTS and COINS.

	Grains.	Pence.	Dec.	l.	s.	d.
A Shekel is =	219 =	28	,2875 =		2	4 $\frac{1}{2}$
Bekah, $\frac{1}{2}$ Shekel =	109 =	14	,1437 =		1	2 $\frac{1}{2}$
Gerah $\frac{1}{10}$ Bekah =	11 =	1	,41437 =		0	1 $\frac{1}{2}$
Maneh = 100 Shekels =	21900					
Maneh in Coin = 60 Sh. =	13140 =	1697	,25 =	7	1	5
Talent of Silver = 3000 Sh. =	657000 =	84862	,5 =	353	11	10
Talent of Gold, the same Weight, =				5075	15	7
The Golden Darios = 12 Gerahs =	1314			1	0	4

Roman Money mentioned in the New Testament.

Denarius, Silver, is 7 d. $\frac{3}{4}$. Asses, Copper, $\frac{3}{4}$. Aslarium, 1 d. $\frac{1}{2}$.
 Quadrans, $\frac{3}{4}$. A Mite $\frac{1}{3}$ of a Farthing. A Drachm, or Penny, is 7 d. $\frac{1}{2}$.
 The smaller Shekel, or Didrachm, 1 s. 3 d. An Assary, or Farthing, $\frac{3}{4}$.

T A B L E IV.

MEASURES of SURFACE.

1. The Table of Shew Bread, *Exod.* xxv. 23. is said to be two Cubits long, and one broad = to 94 Square Inches.
2. The two Boards of the Tabernacle, each 10 Cubits long and 1 $\frac{1}{2}$ broad, *Exod.* xxvi. 6. being rectangular, must contain 15 Square Cubits, = to 50 Square *English* Measure.
3. *Numb.* xxxv. 3, 4, 5. *Moses* limits the *Levites* Fields, &c. by 1000 Cubits, = to $\frac{1}{2}$ Mile and 168 Yards, *English*; to be measured thus, on each Side of each City, 2000 Cubits, bounded on every Side by 1000 Cubits: These two Sides multiplied into each other, will produce a Million of Square Cubits; which reduced, will be found to be 76 Acres, 1 Rood, 20 Perches, 80 Square Feet.

A T A B L E of T I M E.

1 Abib, or Nisan,	{ March,	7 Ethenim, or Tizri,	{ September,
	{ April.		{ October.
2 Ziff, or Jair,	{ April,	8 Bul, or Merchesuan,	{ October,
	{ May.		{ November.
3 Siyan,	{ May,	9 Chisleu,	{ November,
	{ June.		{ December.
4 Thamuz,	{ June,	10 Thebeth,	{ December,
	{ July.		{ January.
5 Ab,	{ July,	11 Shebeth,	{ January,
	{ August.		{ February.
6 Elul,	{ August,	12 Adar, or Ucadar.	{ February,
	{ September.		{ March.

The first Watch is from Six till Nine at Night. The second, or middle Watch, from Nine to Twelve: The third Watch, or Cock-crow ng, from Twelve till Three in the Morning. The fourth, or Morning Watch, from Three till Six.



